

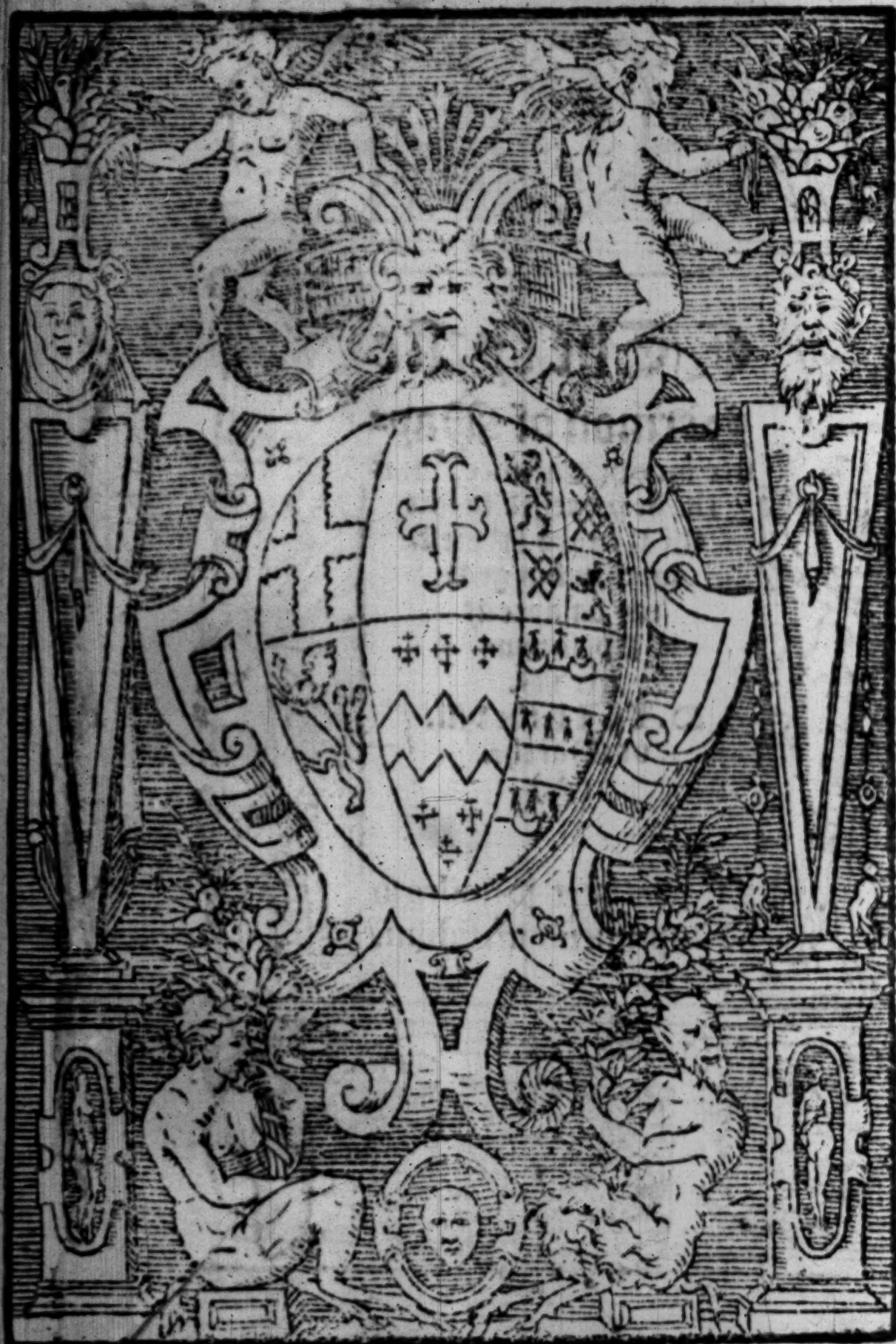


**The fyfste
Sermon of Maye**

Bye Hugh Latimer, whiche
he preached before
the kynge's Maiestie.
within his graces
palace at
Westminster.
D. M. LXX. the viii.
of Marche.
(.)

*Cum gratia et Privilegio
ad imprimendum solum.*





C To the ryghte ver

tuous and gracions Lady Katherpu

Douchesse of Suffolk Thomas

Some, her humble and faith

ful Oratour wylsheth

Gods fauour

and euerla

sting sal

nation from God the father

through Iesus Chypst our

mercypfull Rorde.



hā mā is borne .

oz mā, that one to another
should be a God, and not a
deupl, an helper, no hynde-
rer, Wnto wyom also y use of the tongne
is onlp geue, wherbp they do both expzel
se & shewe the affections of their mindes,
there is no man whypch can save, I haue
no nede of any man.

¶ But amoniges infinite myschiffes and
eupls of mans pover tie and angupsh, bp
whypch he hath nede of other mens helpe,
is the instruction of prudence oz vertue &
of science. ff or mankynde in this do pre-
cel chiefly brute beastes because thei helpe
one another bp mutual communication.

A.ñ.

Ja

In learpng good and vertuous man-
ners, the vse of commonpng is required
chiefly, that men errpng and ignozante
should be taught, for there is none which
shall euer lerne of him selfe, althoughe
he be neuer so happily bozne.

Therfore, it shalbecome euery man,
which do intende to lve godly, to here &
learne godly bookes, to pypnte heauenly
documentes in their hertes. For as euyl
doctrine, deuylsh bokes, and filthie talk
do corrupt good maners, so fapthful pre-
ceptes, godly bookes, chast commonpge
and honest shal edifie, and confirme.

Wherfore, intendpng to do good vnto al
mē & namely vnto such, as erre & be igno-
rant, I haue gathered, writ, and brought
into lpght the famous sermōs of master
Hugh Latimer, which he preached euery
ffryday in Lente before oure most noble
Kpng Edward the syxt, at the netwe Pa-
laice of Westminster, the thyrde yere of
hys reigne. Whypch Sermōs (most ver-
tuons Lady) I dedicate vnto your hono-
rable grace, nothpng doubtyng but that
you wpll gladly imbrace them, not onlpe
because of their excellēcie, but chiefly for
the pzyfte whypch shall ensue thorough
them vnto the ignozante.

For in them are frutesfull and godlye
documentes, directing ordinatly not on-
ly the steps, conuersacion, and lpying of
kynge: but also of other mynisters and
subiectes vnder him. And let no man be
grieved though it be not so exactly done
as he did speake it, for in herp dede I am
not able so to do, to write word for word
as he dyd speake, y^e passyth my capacite
though I had .xx. mens wittes, and no
fewer handes to writte wth al. As it is vn-
possible that a litel y^{oung}er should receiue
y^e recourte of y^e mayne sea wth in his byrni-
mes, so y^e no water should euer whelme
the sides therof, In lyke maner is it more
vnpke my simple witte to comprehend
absolutly the abundante eloquence and
learnynge which floweth out most abun-
dantly out of godly Catymers mouth.

Notwithstandynge, yet had I rather with
thamefastnes to declare charitably thys
parte of his godly documentes, & counsel,
then with slouthfultnes to forget or kepe
close folowly, that thynge which may pre-
fete many.

Who is that will not be glad to heare
and beleue the doctrine of godly Caty-
mer? Whome God hath appoynted a
prophet vnto our most nobyl kyng, and

Al. in.

vnto

unto our Realme of England, to declare
the message of the lypynge God, to sup-
plante and rote out al synnes and vice, to
plante & graffe in mens hartes the plen-
teousnes of al spiritual blissynge in Je-
sus Christ our Lorde.

Moses, Jeremias, Helias, did neuer
declare y true message of god unto the pr
rulers and people, with a more spncere
spite, tapythfull mynde and godlye scale,
then godlye Catpmer doth now in oure
dayes unto our most noble King & unto
the whole realme. Furthermore, also Jo-
sia receyued neuer the boke of gods wyl
at the handes of Helkia the hys prest, or y
admonicion of Hulda y prophetesse with
a more perfect and godlye fare, then our
most noble King do most faithfullp, geue
credpte unto the wordes of good father
Catpmer. And I haue no doubt but all
godly men wyl sphe wylse receyue gladly
his godly Sermons and geue credit unto
thesame. Therfore thys my rude labour
of another mans swet (most vertuous la-
dy) I off. r most humbly unto iour grace
mouid there unto of godly scale, thorough
the godly fame, that is disperst vniuer-
sally of your most godly disposicion, and
unfayned loue towarde the lypynge,
almygh

almightye, eternall God and hys holpe
worde practised dayly both in your gra-
ces most vertuous behauiour, and also
godly charitie towards the edificatiō of
euery membre graffed in A hysste Iesu,
most humbly desirpug your grace to ac-
cept fauorably this my temerous inter-
prise. And I your most humble and faith-
ful Oratour shall praye vnto Jehouah,
the God which is of him selfe, by whom
and in whome all thynges lyue, moue, &
be, that that good worke whpch he hath
begonne in you he may performe it vnto
your laste endpuge, thorough oure lord
Iesu Christe, who preserue and
kepe your grace now and
euer. So be it.

A.iii.

The

The argument of the Sermon.



In this first Sermon is declared, & taught the godly election of a King, and a rule of godly living as touching his owne person. Where he proueth our moost excellent King Edward, to be our most lawful king both by naturall, and contrarie, yea, and now appoynted in these our dayes to deliuer vs from the daunger and captiuitie of Egypt and wicked Pharaos, that is from, erreure & ignorance and the deuellish antichrist Pope of Rome. The forme of his godly rule also, he deuised here in this sermon in faze partes. First that he should not truste to muche vnto his owne strength and policy, but only to walke ordinatly with God and to make him his lodes man and chief guyde. Secondly that he lyue not lasciuiously and wantonly, folowynge venereal affections, but to lyue chastly. And whan tyme shal require, to leade a pure lyfe, vnder the yoke of matrimonye, admonysshinge both his grace, and all other Noblesse to be circumspecte in choyse a wyfe, eyther for them selues or children, hauing this alwayes in mynde, that she be, of a faythfull house, a godly bynnger by, & of a pure lyfe. Thirdly he admonished the kynges grace, that he should not desire gold & syluer to muche, prouynge by many argumentes that kynd of vice with the other forsaide, to be destruction not only vnto the kynges grace: but also vnto the whole realme & people, In these thynges consisteth the whole summe of this sermon.

Quecunq



Vecunque scrip- Rom. xv. a.
ta sunt ad nostram
doctrinam scripta
sunt. What soe-
uer thynges are

written a fore tyme, are writte
for our learning. þ we through
paciencie and comfozte of scrip-
turs, might haue hope. In ta-
kyng this parte of scripture
(most nobill audience) I playe
as at rowat, which whē he is at
schole, wyl chose a lesson, wher
in he is perfight, because he is
loth to take payne in studieng,
for feare of stripes or for. In
lyke maner, I might se men to
in my old age to sum men, to
take this parte of scripture, be-
cause I woulde wade easily a-
waye there wyth, and driue my
matter at my pleasure and not
to

Paul spekeþ
of gods wor-
de onlp.

Gen. i. a. and
xiii. a.

Deut. iiii. a

Esa. xli. a

Prou. viii. c

Daniel. vii. e

All men ought
to obay god,
to beleue hys
word, & to lo-
we it.

to be bounde vnto a certayne
theme. But ye shal consyder, &
the fozsald words of Paul are
not to be vnderstāde of all scri-
pturs, but only of those, which
are of god, wrytyn in godes bo-
ke, and ail thinges whiche are
therein, are wryten foz our lea-
nyng. The excellencye of thys
worde is so greate, and of hys
dignitie, that there is no earth-
ly thyng to be cōpared vnto it.
The authour therof is great
that is God hym selfe, eternal
almightie, euerlastyng. The
scripture, because of hym, is al-
so greate, eternal, moste migh-
tie, and holy. Ther is no kyng,
Emperour, maiestate, and ru-
ler, of what state so euer they
be, but are bounde to obay this
God, and to geue credence vnto
to

to hye holy worde indrecting
their steppes ordynately accor-
dyng vnto the same worde, yea
truly they are not only bound
to obey gods boke, but also the
minister of the same, for the wor-
des sake, so farre as he speaketh
spytynge in moyses chaire, that
is, if his doctryne be taken out
of Moyses lawe. For in this
world God hath ii. swerdes the
one is a temporall swerd, the o-
ther a spiritual, The temporall
swerde resteth in the handes of
kynge, maiestates and, ru-
lers vnder hym, where vnto al
subiectes, as wel the Cleargy
as the laitie be subiect, and pu-
nishable, for anye offence con-
trary to the same boke.

God ruleth
his world w
two swerds.

The tempo-
all swerde.

The spirituall swerde is in the
handes of the ministers & prea-
chers

The spiritual
swerde.

The first sermon

chers, wher vnto all kynges,
Maiestrates, Rulers ought to
be obediēte, that is, to here,
and folowe, so longe as the mi-
nisters lyt in Christes chayre,
that is speakyng out of Chri-
stes boke.

The kyng correctyth trans-
gressours wyth the tempozall
swerd and the preacher also yf
he be an offender. But the prea-
cher can not correct the kyng
if he be a trausgressor of godes
word, wyth the tēpozal swerde
But he must correcte and re-
proue him wyth the spirituall
swearde fearyng no man set-
tyng God only before his eyes
vnder whom he hys amiaister
to supplante and root vp all
vice and myschefe by Goddes
worde, wher vnto all menne
oughte

oughte to bee obedyente, as is
mencyoned in many places of
scripture, and amouges many
thys is one.

Quecunque iusserint vos ser- Math. xxiii. a
uare, seruate, et facite,

What so euer they byd you ob
serue, that obserue and doo

Therefore let ppreacher teach, i. Tpm. iii. a
i. Petr. i. a.

improue, amende and instruct
in rightwefnes, wyth the spy-
rituall swearde, fearynge no
manne, though death shoulde
insue Thus Moyses fearynge
no manne wyth thys swerde,
dyd reprove kynge Phrao, at
Godes commandement.

Exod. b. vi.
vii. &c.

Micheas p prophet also did
not spare to blame King Achab
for his wickednes, accordinge
to gods wyll & to prophespe of
his destruction contrary vnto
manye false prophetes. These

ii. Reg. xxi

for

The first sermon.

for sayde kynges beynge admonished by the ministers of gods worde, because they woulde not folow their godly doctrine and correcte their lyues, came vnto vtter destruction. Pharaο geuynge no credet vnto Moyses the prophet of God, but applyant vnto the lustes of his owne herte, what tyme he herd of the passage of Goddes people, hauynge no feare or remembraunce of gods worke, he dyd persecute after entending to destroye the and was drowned in y^e red sea. Kyng Ahab also because he wold not hearken vnto Micheas was kylde with an arrowe. Likewise also y^e house of Jeroboam wth other many, came vnto destruction, because he woulde not heare the ministers of Goddes word

Kyng Pharaο
punished

Exod. xiiij

Ahab.
ij. Regu. xxi

ij. Reg. xiiij

woorde, and correte hys lyfe ac-
 cording vnto hys wyl and plea-
 sure. Let the preacher therefore
 neuer feare to declare the mes-
 sage of God vnto all men. And
 if the kyng wyl not heare them
 then the preachers may admo-
 nysh and charge them wyth
 their dewties, and so leaue
 them vnto God and praye for
 them. But if the preachers di-
 gresse out of Christes chaire,
 & shal speake their owne phan-
 tises, thē in stede of. Quaecūque
 iusserint uos facere, facite, et ser-
 uate. What so euer the byd you
 obserue that obserue and doe.
 Change it into these wordes fo-
 lowynge. Cauete uero uobis a
 pseudo prophetis qui veniunt ad
 uos. et ce. Be ware of false pro-
 phetes which come vnto you in
 shepes

The preacher
 must haue
 God before
 his eyes che-
 fly.

Well pre-
 chers are to
 be refused, &
 not to be bele-
 ued.

Math. iij. x.

The first sermon.

Theye clothing, but inwardly,
they are rauening woulffes, ye
shall knowe them by their fru-
tes: Yea, chāge Quecūque iusse-
rint (if their doctryne be euell) in-
to Cauete a fermento phariseo-
rum &c. That is. Take hede &
beware of the, leauen of the pha-
riseis, & of the Saduces, in tea-
chyng euell doctryne, all prea-
chers are to be eschewed, and in
no wyse to be harkenyd vnto,
In speakyng trueth: they are to
be hard. Al thinges writteyn in
goddes booke, are most certayn-
trur, and profitable for al men.
For in it, is cōtayned mete mat-
ter for Kynges, Princes, Ru-
lers, Bishops, & for alle states
Wherfore, it behoueth euery
preacher, in what to appoynt
and

Luke. xij. a

In godsbooke
is matter for
all estates.

and accomodate hymselfe, and
his matter agreable vnto the
comforte, and amendmente of
the audience vnto the which he
declarith the message of god.

If he preache befoze a king, let
his matter be concernynge the
office of a kynge, yf befoze a
Byshop, then let him treat of
byshoplye duees and orders,
and so forth in other matters,
as tyme & audience shal requy
re. I haue thought it good, to
intreate vpon these wordes fo
lowynge which are wytten in
the xviij. Chapter of Deuteronome.

Cum ueneris in terram qua
dominus deus dat tibi possederis
que eam. et ce. that is, When
thou arte come vnto the lande
whych the lord thy god geueth
the, & enioyeste it, and dwellest

Deut. xviij.

therin: If thou shalt say, I wil
lett a kyng ouer me: lyke vnto
al the nacions that are aboute
me: Then thou shalt make him
kyng ouer the, whome the
Lorde thy God shall chose.

One of thy brethren must thou
make kyng ouer the, and
mayste not set a stranger ouer
the whiche is not of thy bre-
thren. But in any wyse, let him
not holde to manye horses,
that he bringe not the people
agayne to Egypt, thowhe the
multitude of horses, for as
muche as the Lorde hath sayd
vnto you: ye shall hence forth
go no moze agayne that waye.
Also he shal not haue to many
wyues, lest his herte turne a-
waye, neyther shall he gether
hym syluer and gould to moch

As

As in dyuerse other places of
 scripture is mete matter for al
 estates. So in thys forsayde
 place is describydeo cheefly the
 doctryne fyt for a kynge. But
 who is worthye to utter thys
 doctryne befoze oure moste no-
 ble kynge? Not I God kno-
 weth, whyche am thozoughe
 age, boethe weake in bodeye and
 obliuious, vnapt I am, not
 only because of paynful study,
 but also for the short warning.
 Well vnto God I wyll make
 my mone, who neuer fayled
 me. Auxiliator in necessitatibus.
 God is my helper in all my
 necessities. To hym alone wyl
 I make my petition. To pray
 vnto sayntes departyd I am
 not taught, to desyre like grace
 of god as thy had (right godly

V. li.

it is

The fyrst sermon

it is (o) to beleue God to be no
lesse mercyfull vnto vs (beyng
faythful) then he was vnto the,
greatly cōfortable it is. Ther-
fore only vnto God let vs lifte
vp our hartes and sai the lords
prayer.

Thynge
touchid most
chely in the
hole sermon.



- i. Vm veneris &c. Whā
thou art com vnto y
lād which y Lord &c.
Thou shalt appoynt
hym king &c. One of thi bꝛethꝛ
must y make kyng ouer the, &
must not let a strange ouer the
whiche is not of thy bꝛethꝛen.
- ii. But in any wyse let not suche
one pꝛepare vnto hym selfe ma-
ny horsse that he bring not &c.
- iii. Furthermoze let hym not pꝛe-
pare vnto hym selfe many wy-
ues, lest his hert recede from
God

God. For he shal not multiply iij.
vnto hym self, to moche golde
and syluer. As this texte dothe
te I wil touche and go a ly-
tel in euery parte, vntyl I com
vnto to muche. I wil touch al
the forsayd thynges, but not to
muche. The text is whan thou
shalt come into the lande &c.
To haue a kyng the Israhels
dyd wpth muche importunitie
call vnto God, and God longe
before promysed them a kyng
and were full certtyfied therof
that God had promysed that
thyng. For vnto Abraham he
said: Ego crescere te faciam vehe-
menter ponamque te in gentes;
sed et reges ex te prodibunt. That
is I wil multiply the exceeding-
ly, and wil make naciōs of the
pea and kynges shal spring out
B.iii. of

Gene. xxiij. 8.

The fyrst sermon

of the. These wordes were spoken long before the children of Israel had any king, Not wsta dyng, yet God prescribed vnto them an order, how they shuld chose their king, & what manner a man he should be, where he saith: whan thou shalt come in to the lande &c. As who shulde say. O ye children of Israel I know your nature ryght well, whiche is euell, & inclined vnto al euels. I know: & thou wilt chose a kyng to raygne ouer y & to apere glorious in the face of the world, after the manner of gentels. But because thou art stiffe necked, wilde, and art geuen to walke without a byddell, and lyne. Therefore now I wyll preuent thy euell & besly man:

māners I wil hedge strongly
thy waye, I wyl make a dura-
ble lawe, whychē shal compell
the to walke ordinatlye, and in
a plain way, that is thou shalt
not chose the a kyngē after thy
wyl and fantasye but after me
thy Lord a. God. Thus god
condicioned wyth the Jewes,
that theyr king should be such
a one, as he hun self wold chose
them. And was not muche vn-
lyke the bargayn that I herde
of late shulde be betwixte two
fryndes for a horse, the owner
promysed the other shuld haue
the horse yf he wold, the other
asked y price, he sayd: xx. nobels
The other wold geue him but
iiii. pound: y owner said he shuld
not haue hym then, The other
claymed the horse bycause he

A notable tale
ele.

B.iii.

sayd

The first sermon

sayd, he shulde haue hym yf he
wold. Thus this bargayn be-
came a Westminster matter, &
lawyers gotte twyle the valure
of the horse, and when al came
to al, two fooles made an ende
of the matter. How be it, the Is-
raelites coulde not go to lawe
wth God, for chosynge theyr
kyng, for wold they nillether,
their kyng shuld be of his cho-
sing, lest they shuld walke inor-
dinatly, in a deceyuable waye,
vnto theyr bitter losse & destruc-
tion. For as they saye comenly
sayinge. Qui vadit plane vadit sane, that
is. He that walketh playnlye.
walketh safely. As o Iwes were
stiffe-necked, and were euer redy
to walke inordinatlye, no lesse
are we Englysh men geuen to
vntowardnes, and inordynate
wal-

wa'kings after oure owne
fantasies and braines. We wil
walke wythout the lymptes of
goddes worde, we wyl chose a
kynge at oure owne pleasure.

But let vs learne to frame our
lyues after the noble king Da
uid which whan he had many
occasyons, geue of kynge Saul
to worke eue' for euel, yea, and
hauinge many tymes oportu
nytie to performe mischief and
to slay kynge Saul, Neuer the
lesse yet fearynge, wolde not fo
lowe hys fleshe' y affectiōs and
walke inordinatlye, wyth oute
the wyl of gods worde, which
he confessed alwayes to be hys
direction, sayinge: Lucerna pe
dibus meis verbum tuum et lu
men semitis meis. Thy word O
Lord is a lātarn bnto my fete,
and

i. Reg. xix. a

i. Reg. xxiii. a
Red y stones
they be verpe
pleasante &
profitable.

psal. cxviii. d

Gods worde
is our lyghte.

The fyrst sermon

and a lyght vnto my steppes.
Thus haupnge in mynde, to
walke ordinatly he did alwaies
auoyde to do euell. For whan
kyng Saul was in a caue w
out anye man. Dauid and his
men sytting by the sydes of the
caue, yea and Dauids me mo-
uyng him to kil Saul, Dauid
mad answer & said vnto them:

Dauid dyd
walke ordi-
natly.

Seruet me dominus, ne rē istā &c.
cōtra dominū meū Messīā &c. His

The lord kepe me frō doyng
this thing vnto mi maister his
y lordes anoynted. At another
tyme also, mouyd by Abilay to
hyl Saul sleping, Dauid said:

i. Key. xxi. l.

Ne interficias eū, quis enim im-
ne manum suā inferret vnctō do-
minū &c. that is: Destroy hym
not, for who cā laye his handes
on the lordes anoynted and be
gilty

Of M. Latimer.

giltlesse &c. I wolde God we
wold folow king Dauid, & the
we shuld walk ordinatly, & yet
do but þe we are bounde of du-
tie to do, for God sayth: Quod
ego precipio, hoc tantum facito,
That thing which I comande
that only do. There is a great
erroze risen now a daies amonge
many of vs, which are bayne &
new fangled men clymyng be-
yond the lymites of ther capa-
citie & wytte, in whynning this
text of scripture, here after folo-
wing, after their own phantasie
& brayne, their erroure is vpon
this text: Audi vocem populi in.

Shantallical
sayings are re-
moued inor-
dinatly.

Reg. viij.
omnibus que dicunt tibi nō enim
te reprobant sed me reprobarunt
ne regnem super eos.

that is. Heare the voyce of the
people in all that thy say vnto
the

the, for they haue not caste the
 awai but me. Thei wyech these
 wordes awy after their owne
 fantasyes, & make muche dout
 as touchyng a kyng, and hys
 godlye name. They that so do
 walketh inordynaly, they walk
 not directlye & playnly but de-
 lyght in balles & stubbil way.
 Yt maketh no matter by what
 name the rulers be named, yf
 so be they shal walke ordynatly
 with god, & direct their stepps
 with god, for both Patriarkes
 iudges, and kynges, had and
 haue theyre autorite of God, &
 therfore godly. But this ought
 to be consydered whyche God
 sayeth: Non preficere tibi potes
 hominem alienū, that is. Thou
 must not set a, stranger ouer the
 It hath pleased god to graunt
 vs

God, calleth
 hys ministers
 by diuerse
 names.

vs a naturall liege kynge and
 Lorde, of our owne nacion an
 Englishman, one of our owne
 religion. God hath geuen hym
 vncrobs, and is a most p̄cious
 treasure, and yet many of vs do
 despyze a stranger to be kynge
 ouer vs. Let vs no more desyer
 to be bankers, but let vs ende-
 ouer to walke ordynatlye and
 playnly, after the worde of god
 Let vs folow daniel, let vs not
 seke the death of oure most no-
 bell and ryghtful kynge oure
 owne brother, both bi natiui-
 tie, and godly religion. Let vs
 pray for his good state, that he
 may lyue longe amonges vs,
 Oh what a plage were it, that
 a strange kynge of a strange
 land, and of a strange religion
 shoulde rayne ouer vs: Where
 nowe

King Edward.
 vi. is our na-
 turall kynge
 & a most pre-
 cious treasu-
 re.

Let vs praye
 for his lfe.

The fyrst sermon.

A stranger
wold rote out
al good lyues
and plant a
garnal hyppoc-
risy.

nowe we be governed in the
true religion, he shuld extirpe
and pluke away all to gether,
and then plante again all abo-
mynacion, and popery, God
kepe suche a kynge from vs.
Well the kynges grace hath
sisters, my Ladye Mary, and
my Lady Elizabeth, which by
successiō and courtie are inheri-
tours to the crowne. Who yf
he shulde mary with a straun-
ger, what shoulde ensue God
knoweth. But god graūt they
neuer come vnto cuttlyng nor
succeedyng. Therfore to auoyd
this plage, let vs amende oure
lyues and put awaye al pryde,
whyche dothe drowne men in
thys realme at these dayes, all
couetousnes & here in the ma-
i states and riche men of this
realme

realme are ouerwhelmed, all
 lechery and other excessyue vi-
 ces prouokynge gods wrath,
 were he not mercifull even to
 take from vs cure naturall
 kynge and leyge Lorde, yea
 and to plage vs with a straunge
 kynge for oure repentaunce
 herte. Wherfore (yf as ye saye)
 ye loue the kynge amend your
 lyues, and then ye shalbe a
 meane that God shall lende
 hym vs longe to raynge ouer
 vs; for vndoubtedly synnes
 prouoke muche goddes wrath
 scripture saith Dabo tibi regem
 in furore meo, that is: I will
 geue the a king in my wrath.
 Now we haue a lawful kynge,
 a godly kynge, neuertheles yet
 many euels do raygne, longe
 tyme the mynisters appointed
 hath

They that
 loue God or
 the kyng wyl
 amende theyr
 synful lyuing.

The fyrst sermon.

Horacius.

hath studyed to amend, and re-
dyssed al euyles, lōg time befoze
thys great labour hath byne
aboute thys matter, greate tra-
kes hath byn made y^e al shulde
be well. But whan all came to
all for all their bestes lytell or
nothyng was done, in whome
these wordes of horace marwel
be verified saying: Partur. ut mō-
tes, nascetur ridiculus mus, The
Bouteilles swelleth vp, y^e pore
mouse is brought out, long be-
foze thys tyme, manye hath ta-
ken in harde to bynge manye
thinges vnto pass, but fynally
thir workes came vnto smale
effect and profyt. Now I here
say al thynges are endyd after
a godly manner, or els shortly
shalbe. Make hast, make hast,
and let vs learne to cōuert, to
repente,

repente, and amend oure liues:
 If we do not, I feare, I feare,
 lest for our synnes & vnthanke
 fulnes, an Hipocrit shall raighe
 ouer vs. Long we haue bine ser-
 uantes and in bōdage, seruing
 the pope in Egypte. God hath
 geuen vs a deliuerer, a natural
 kynge. Let vs seke no stranger
 of another nacion, no hipocrite
 whych shall byynge in agayne
 al papistrie, hypocrisie, & Ido-
 latrye. No diabolicall minister
 whych shall mapntayne all de-
 uellishe workes and euell exer-
 cises. But let vs prae that God
 mapntayne and continue oure
 most excellent kynge here pre-
 sente, true inheritoure of thys
 oure realme, both by natiuitie,
 and also by the special gift and
 ordinaunce of God. He doth vs

The pope
 hath longe
 capned.

God hath
 sente vs a de-
 liuerer.

Let vs no
 more seke to
 serue a strañ-
 ger,

Let vs prape
 for our king.

The first sermon

Gal. b. a.

rectify in the libertie of the gos-
pel, in that therefore let vs stand.
State ergo in libertate, qua chris-
tus nos liberauit. Stande ye in
the libertye, wherwyth Christe
hath made vs free. In Christes
libertie we shall stand, If we so
lyue that we profyte. If we cast
a way al euyl, fraude, & deceyte,
with such other vices, contrary
to Gods word. And in so doing
we shall not onely prolonge and
maintayne our most noble kin-
ges dayes in prosperitie: but al
so we shall prosper our owne ly-
ues, to lyue not onely prosper-
ously, but also godly.

The seconde
parte of this
sermon.

In anye wyle, let not suche a
worne prepare vnto hym self ma-
nye hostles. &c. In speakyng
these words, ye shall vnderstand,
that I do not intend to speake

as

agaynst the strength, polisie,
and prouision of a kinge, but a
gaynst excesse, and bayne truste
that kynges haue in them sel-
ues, moze thē in the liuing god,
the authour of al goodnes, and
geuer of al victorie. Many hoz-
sles are requisite for a king, but
he maye not excede in them, nor
triumphe in them, moze then is
nedeful, for the necessary affay-
res and defence of the realme.

What meaneth it, y God hath
to do wyth the kynges stable?

But only he woulde be master
of hys hozsles, the Scripture
sayeth, In altis habitat. He dwel-

leth on hie, it foloweth. Humilia *Psal. cxij.*
respicit, He loketh on lowe thin-

ges, yea, vpon the kynges sta- *God is grād*
bles, and vpon all the offices in *master in the*
hys house. God is great grand *kynges house*
master of the kinges house, and

The first sermon

will take account of every one
that beareth rule therein for the
executing of their offices, Whe-
ther they have iustly and truly
served the kyng in their offices
or no. Yea god loketh vpon the
kyng himselfe, if he worketh
well or not. Every kyng is sub-
iecte vnto God, and all other
men are subiectes vnto y^e king.
In a king god requirith fayth
not excelsse of horses. Horse for
a kyng be good & necessarie, if
they be wel vsed. But horses are
not to be preferred a bove poe
men. I was once offendid with
the kynges horses, and thereof
toke occasion to speake in the
presens of the kynges maiestye
that dead is, whā Abbis stode.
Abbis were ordryned for the
comforte of the poe, wherfore
A

I sayde it was not decent that
the kings horses shuld be kept
in them (as manye were at that
tyme) the luyng of poore men
thereby minished & take a way:
But after ward a certayne no-
ble mā sayd vnto me, what hast
thou to do wth the kings horses?
I answered and sayd, I speake
my conscience as goddes word
directh me he sayed horses be y^e
mayntenaunces parte of a kyn-
ges honoure, and also of hys
realme, wherefore in speakyng
against them ye are against the
kynges honoure. I answered.
God teacheth what honoure is
decente for the kynge and for al
other mē accordyng vnto their
vocacions. God apoynteth eue-
ry kynge a sufficient luyng for
hys state and degre boeth by

An answer de-
clarpyng the
true honoure
of a kynge.

The first sermō

lādes and other customes. And
it is lawefull for euery kyng to
enioye the same goodes and po
sessions. But to extorte & take
awaye the ryghte of the pooze,
is agaynste the honoure of the
kyng. And you do moue the
kinge to do after that mannar,
than you speake agaynste the
honoure of the kyng. For
I ful certifie you, exorcioners,
violent oppressers, ingrossers of
tenamētes & landes, thozoughe
whose couetousnes, villages de
caye and fall downe, the kyn
ges leige people for lacke of su
stinaunce are famished and de
cayed. They be those whyche
speke against the honour of the
kyng. God requireth in the
king and al magistrats a good
herte, to walke directlye in hys
wayes.

He describeth
the dishonours
of a kyng
plapuelp and
most truelpe.

god requireth
a good herte.

wayes. And in all subiectes, an
obedience due vnto a kynge.
Therefore I pray god both the
king & also we his people, maye
endeuer diligently to walke in his
wayes, to hys greate honoure
and oure profite. Let hym not
prepare vnto him selfe to many
wyues. &c. Althoughe we reade
heare that the kinges amongst
the Jewes, had libertye to take
more wyues then one, we maye
not therefore attempte to walke
inordinately and to thynke, that
we may take also many wiues.

The. iij. parte
of his sermon

kinges of y^e Je
wes had a dis
pensacion to
haue mo wy
ues then one.

For Christe hath forbydun
this vnto vs Christians. And
lette vs not impute synne vnto
the Jewes because they hadde
many wyues. For they hadde a
dispensation so to do. Christe
lymiteth on wyfe vnto vs only

C. iiii

And

The first sermō

And it is a greate thyng for a man to rule on wyfe ryghtly, & ordinatly. For a womā is fraill and procline vnto all euels, a woman is a very weke vessel, & maye sone deceyue a man and bypunge him vnto euell. Manye examples we haue in holy scripture. Adam had but one wyfe, called Eue, and howe sone had she brought hym to consent vnto euell and to come to destruction, How did wycked Iesabell preuente kynge Achabs herte from god and al godlines, and finally vnto destruction. It is a very herd thyng for a man to rule wel one woman. Therfore let oure kynge, what tyme hys grace shalbe so mynded to take a wyfe to chose hym one whych is of god, that is, whyche is of the

On wyffe is
herd to be wel
ruled.

A godly wo-
man is to be
chosen.

the houtholde of faiethe. Yea let
all estates be no lesse circūspect
in chosynge her, takynge great
deliberacion, and then shall not
need dyuorsemētes, and such
myscheues to the euell example
and flaūder of our realme, And
that she be one as the kyng can
fynde in hys here to loue & lead
hys lyfe in pure and chaste espu-
sage, and then shall he be the
more proue and redy to aduāce
gods glozve, punishe, & extirpe,
the great lecherie vled in thys
realme. Terefoze we oughte to
make a continuall prayer vnto
god, for to graunt oure kynges
grace suche a mate as maye
knyt hys hert and heres, accor-
dyng to goddes ordinaūce and
lawe, & not to consider & cleaue
onely to a politike matter or cō-

For whiche
is godly is to
be preferred
aboue alerth
lye thynges in
marriage.

func-

The first sermon

unction, for the enlargynge of
dominions, for suertye and de-
fence of contres, lettynge apart
the institucion and ordinaunce
of God. We haue now a pety
litle shilling, in dede a very pety
one. I haue but on I thynke
in my purse, and the laste daye
I had put it awaye almoste for
an olde grote, and so I truste
some wyll take them. The fy-
nes of the siluer I can not se.
But therein is prynced a fyne
sentence: that is. Timor domi-
ni fons vite vel sapientie. The
feare of the Lorde is the foun-
tayne of lyfe or wysdome. I
woulde god, thys sentence were
alwayes prynced in hert of the
kyng in chosynge hys wyfe, and
in al hys officers. For lyke as y
feare of God is fons sapientie or

A notable say-
ing.

Prover. xvi

The well of
life or wyldom

vite, so the forgettyng of god is
 fons stulticie & fōtayne of folish-
 nes or of death, althoughe it be
 neuer so politike, for apon such
 politike matters, death doth en-
 sue and folowe. All their deuor-
 cementes and other lyke condi-
 cions to the greate displeasure
 of all myghtye God, whych e-
 uyles I feare me, is much vled
 at these dayes in y^e mariage of
 nobel mens childre, for ioyning
 landes to lands, possessions, to
 possessiōs, neither the vertuous
 educacion, nor liuing being re-
 garded, but in the infancy such
 mariages be made, to y^e displea-
 sur of god & breach of espousels.
 Let the king therfore chose vn-
 to him a godly wyfe, wherby he
 shal the better liue chaste, and in
 so liuyng al godlynes shal en-
 crease

Politi if it be
 not of God
 bringeth
 death.

The first sermon

crease and ryghtewesnes be
maynteyned. Notwithstāding,
I knowe here after, some wyl
come and moue your grace to-
wardes wantonnes and to the
enclination of the fleshe and
vaine affections. But I would
your grace should beare in me-
moire, an hystoꝛye of a good
king called Lewes, that traue-
led towardes the holpe lande
(which was a greate matter in
those dayes) and by the waye
sickned, beyng longe absence
from hys wyfe. And vpon thys
matter the phisicians did agre,
that it was forlake of a womā.
And did cōsulte wth the bishoppes
therein, who dyd conclude that
because of the distaunce of hys
wyfe (beyng in an other cōtrey)
he should take a wenche. Thys
good

A notable hi-
storie of a
frensh kyng.

The good
counsell of
Bpshoppes.

good king hering their conclu-
sion would not assent there vnto,
but sayde, he had rather be
sycke euen vnto death then he
wold bzeake his espousels. Woo
worth such consellers, bishops,
nay rather busserdes. Neuer-
theles if the king shoulde haue
consented to their conclusyon,
and accomplished the same, if
he had not chanced well, they
wolde haue excused the matter
as I haue harde of two y haue
consulted together, and accor-
dyng to the aduise of his frynd
the on of them wroughte where
the succession was not good.
The other imputed a pese of re-
proche to hym for hys such coun-
sell geuen. He excused the mat-
ter sayinge: that he gaue hym
none other counsel, but if it had
byne

The fyrst sermon

byne hys cause he woulde haue
done likewise. So I thinke the
bishops woulde haue excused þ
matter, if þ kinge shoulde haue
reproued thē for thir coucell. I
do not rede þ the kynge did re-
buke thē for their coucel, but if
he had, I knowe what woulde
haue ben their aunswere. Thei
would haue sayde, we geue you
no worse coucel, thē we woulde
haue folowed oure selues, if we
had bē in like case. Wel sir, this
kinge did wel, & had þ feare of
God befoze his eyes. He woulde
not walke in biwalkes, wher at
many balkes. Amōgeste many
balkings, is much stūbling and
by stūbling it chaūceth mani ti-
mes to fall downe to the grouūd.
And therfoze, let vs not take a-
ny biwalkes, but let gods word
Direct

Note.

The kynge
fearinge god
a voided euil

directe vs, let vs not walke af-
 ter, nor lene to our owne iudge-
 mentes & procedynges of oure
 fozfathers, nor seke not what
 they dyd, but what thy shoulde
 haue done, of which thyng scrip-
 ture admonysheth vs sayinge
 Ne inclinemus preceptis et tradi-
 tionibus Patrum neque faciamus
 quod videtur rectum in oculis no-
 stris. Let vs not incline our sel-
 ues vnto the pzeceptes & tradi-
 tions of oure fathers, nor let
 vs do that semeth ryght in our
 eyes. But suerlye, we wyl not
 exchange oure fathers doyngs
 and tradicions, with scripture,
 but cheifely lene vnto them and
 to their prescription, and do
 that semeth good in oure owne
 eyes. But suerly that is go-
 ynge downe the ladder, Sca-
 la

Deut. c. xij. a

The fyrst sermon

la celi as it was made by the
Dope came to be a Masse, but
that is a false ladder to bynge
men to heauē. The true ladder
to bynge a man to heauen is
the knoweledge and folowynge
of scripture. Let the kyng ther-
fore chose a wyfe which feareth
god, let hym not seke a proude,
wanton and one ful of rich trea-
sures and worldelye pompe. He
shall not multiplie vnto hym
selfe to much gould and syluer.
Is there to much thynke you
for a kyng? God doeth alowe
muche, vnto a kyng, and it is
expediente that he should haue
much, for he hath great expen-
ses, & many occasions to spende
muche for the defence & suertie
of hys realme and subietes.
And necessary it is that a kyng
haue

The .iii. part
of the sermon

A kyng may
haue much,
for his expen-
ses are great.

haue a treasure all wayes in a
redines, for that and such other
affayres, as be dayly in hys hā-
des. The which treasure, if it be
not sufficiente, he maye lawfull-
ly and wpyth a false conscience,
take tarys of hys subiectes. For
it were not mete, the treasure,
shoulde be in the subiectes pur-
ses, whan the monye shoulde be
occupied, nor it were not beste
for the selues, for the lacke there
of, it myght cause boeth it and
all the rest that they haue, shold
not long be theirs. And so for a
necessarpe and expedient occa-
sion, it is warranted by goddes
worde to take of the subiectes.
But if there be sufficiente trea-
sures, and the burdenynge of
subiectes be for a bayne thyng,
so þ he wyl require thus much,

Note whan
the king hath
to much of
hys cōmens.

The first sermon

or so such of his subiectes (whyp:
che perchaunce are in great ne-
cessitie, and penurpe. Then this
couetous intet, and the request
thereof, is to muche, which god
forbiddeth the king here in this
place of scripture to haue. But
who shal se this to much, or tell
y king of this to much. Thinke
you anye of the kynges pzeuye
chamber? No. For feare of losse of
faueur. Shall any of his swozne
chaplains? No. Thei bee of the
closset, and kepe close such mat-
ters. But the kinge him selfe
must se this to much, and y shal
he do by no meanes w the co-
pozal eyes. Wherefore, he must
haue a paier of spectacles, whi-
che shal haue two cleare sygh-
tes in them, y is, y one is fayth:
Not a seasonable, sayeth, which
shall

Who shal se
thys to much

None that be
seruantes to
the kpyge.

Copozal eyes
can not se to
much.

Spirituell
eyes are to be
had, sayeth,
charitpe.

Of M. Patimer.

Shall laste but a whyle, but a
sayeth, whiche is continuyng
in God. The seconde cleare
sight is charitie, whych is fer-
uente towardes hys Christen
brother, by them two, must the
Kynge seuer, whan he hath
to muche. But fewe therbe that
vse these spectacles, the more
is theyr dampnaciō, Not wyth-
oute cause Chrysostome wyth
admiracion sayeth.

Miror si aliquis rectorum potest
saluari. I maruell if anye ruler
can be saued. Whych wordes
he speaketh not of an impossi-
bilitie, but of a great difficultie
For that their charge is marue-
lous great, & that none aboute
them dare shew the truth of
the thing how it goth. Wel the,
if God wyl not allowe a kyng to
D.ii much.

Chrysostoms
sayinge.

The vnder-
standynge of
them.

If God wyl

The first sermon

not graunte
to much vnto
a kyng much
lesse vnto the
subiecte.

Who is not
fauour in ta-
king to much
learne.

Physicians.
Lawyers.
Marchantes

Landlordes
Rentpaylers
Stepfordes.
Vnnatural
Lordes.

much. Whither wyl he allowe a
subiect to much: no, & he wil not
Whether haue any man heare
in England to much: I doubte
most riche men haue to muche,
for wyth out to muche, we can
get nothyng. As for example.
The Physicion. If the poore man
be diseased, can haue no helpe
without to much: And & lawier,
the poore man can get no counsell,
expediciō, nor helpe in his mat-
ter, except he geue him to much.
At marchādes handes, no kynd
of wares can be had, excepte we
geue for it to muche. You lande
lordes, you rentreisers, I maye
saye you step lordes, you vnnat-
turall lordes, you haue for your
possessions verely to much. If
that herebefore wēt for. xx. oz. xl.
pound bi yere, which is an honest

porcion to be had gratis in one
 Lordeshyp, of a nother mannes
 sweat and laboure) now is it let
 for. l. o. a. C. pound by yere. Of
 thys to muche commeth thys
 monstrous and portentous
 dearthis made by man, not with
 standyng God doeth sende vs
 plentifullye the frutes of the
 earth, metcifullye, contrarpe
 vnto oure desertes. Notwyth-
 standyng to muche, whyche
 these riche menne haue, causeth
 suche dearth, that pooze menne
 (whyche liue of their laboure)
 can not wyth the swete of their
 face haue a liuinge, all kinde of
 viteles is so deare, pigges, geese
 capons, chickens, egges. &c.

These things with other are so
 vnreasonablye enhanced. And I
 thinke bereip, that if it this con-

D. iii.

tinewe,

Of thys to
 muche com-
 mity al deare
 t is a scarciti

Note the co-
 uetous men,

The first sermō

the we, we shal at length: be cō-
strayned to paye for a pygge a
pounde. I wyl tel you my Loz.
Des & maysters, thys is not for
the kynges honoure. Yet some
wil saye, knowest thou what be
lōgeth vnto the kinges honour
better then we? I answered, that
the true honoure of a kyng, is
moost perfectly mencioned and
painted furth in the scriptures,
of which, if ye be ignorant, for
lacke of time y^e ye cannot reade
it, albeit, that your counsaile be
neuer so politicke, yet is it not
for the kyngs honoure. What
his honour meaneth ye cannot
tel. It is the kynges honour y^e
his subiectes bee led in the true
religion. That all hys prelates
and Cleargie be set about their
worke in preaching & studieng,
and

This to much
is not for the
kinges hono^r

A description
of the kynges
honour:

It is in true
religion.

and not to be interrupted from
their charge. Also it is þ^e kinges
honour that the commen welth
be auaunfed, that the dearch of
these forlaid thinges be prouid-
ed fo^r, and the commodities of
thys Kealme so emploted, as it
may be to the setting his subie-
ctes on wo^rke, and kepyng the
from idlenes. And herin resteth
the kynges honour and his of-
fice. So doyng, his accompte
befo^re God shalbe alowed, and
rewarded. Furdermo^re, if the
kinges honour (as sum mē say)
standeth in the great multitude
of people. Then these grasiers,
and inclosers, renttreaters, are
hind^rers of the kings honour.
Fo^r wher as haue bene a great
meany of householders and in-
habitaunce, ther is now but a

ii. a welth
comminaltie.

Thirde the
kinges ho-
noure stan-
deth in the
multitude of
people.

Thys to
much wpl
make pomari
slaundry, &
the slauery,
clargy.

Clargy had
to much, but
nowe to litle.

Shepherd and his dogge, so they
hynder the kinges honour most
of al. My lordes and maisters,
I say also, that all suche proce-
dynges which are agaynste the
kynges honoure (as I haue a
part declared befoze, & as far as
I can perceiue) do intend plain-
ly, to make the pomary slauery,
and the Cleargye slauery. For
suche woꝝkes are al syngular,
pꝛiuate welth and commodi-
tye. We of the cleargy had to
much, but that is taken away,
and now we haue to litle. But
for myne owne part, I haue no
cause to complaine, for I thank
God and the kyng, I haue suf-
ficient, and God is my iudge I
came not to craue of anye man,
any thyng, but I knowe them
that haue to litle. There lyeth.

a greate matter by these approp-
 priations, greate reformacions
 is to be had in them. I knowe
 wher is a great market Toun
 with diuers hamlets and inha-
 bitauntes, wher do rise perely of
 their labours to the value of .l.
 ponde, and the vicar that ser-
 ueth (being so great a cure) hath
 but .xii. or .xiii. markes by yere,
 so that of this pension he is not
 able to bide him bores, nor geue
 hys neighbour dzynecke, al the
 great gaine goeth another way.
 My father was a yeoman, and
 had no landes of his owne, on-
 ly he had a farme of .iii. or .iiii.
 pound by yere at the viter most,
 and here vpon, he tilled so much
 as keppe halfe a dosen men. He
 had walke for a hundred shepe,
 & my mother mylked .xxx. kyne,
 He

An example
of the clargy

An example
of y pomary.

He was able and dyd fynde the
kyng wpyth hymselfe, and hys
hoſte, whyle he came to þe place
that he ſhould receyue the kyn-
ges wages. I can remember, þe
I buckeld hys harnes, whē he
went vnto Blacke heath felde,
He kept me to ſchole, oꝛ elles I
had not bene able to haue prea-
ched befoze the kinges maiestie
nowe. He married my ſyſters w
v. pounde oꝛ .xx. nobles a pece,
ſo that he broughte them vp in
godlines, and feare of God.
He kept hoſpitaliti foꝛ his poze
neighbours. And ſum almelle he
gaue to the pooze, and all thys
did he of the ſayd farme. Wher
he that now hath it, paieth .xvi.
pounde by yere oꝛ moze, and is
not able to do any thing foꝛ his
Pryncce, foꝛ hymſelfe, noꝛ foꝛ his
childꝛē

childre, or geue a cup of drinke
 to the poore. Thus al the enhan-
 singe and rearing goth to your
 priuate comoditie and wealth.
 So that where ye had a single
 to much: you haue that, & syns
 the same, ye haue enhansed the
 rente, another to much ye haue
 increased. So now ye haue a
 doble to muche, whiche is to to
 much. But let the preacher pre-
 ach til his tong be woꝛne to the
 stompes, nothing is amended.
 We haue good statutes made
 foꝛ the comē welth, as touching
 comeners, enclosers, many me-
 tinges and Sessions, but in the
 end of the matter their cometh
 nothing foꝛth. Wel, well, thys
 is one thyng I wyl saye vnto
 you, from whence it cometh I
 knowe, euen from the deuell. I
 know

What welth
 hath to much

No prea-
 chynge can
 heale thys
 euil.

Many statu-
 es but finale
 helpe.

The deuell is
 the auctoure
 of so muche.

The first sermon

To decaye
learnynge
and puritie of
lyfe.

Saluacion
resteth in the.

Yomens son-
nes be tea-
chers of god.

A notable
thyng.

knowe his intent in it. For if ye
byrnyng it to passe, that the yoma-
ry, be not able to put their sons
to schole (as in dede vniuersiti-
ties do wonderously decaye all
redy) and that they be not able
to mary their daughters to the
auoidynge of whoredome, I say
ye plake saluacion fro the peo-
ple & vterly distroy the realme.
For by yomens sonnes, the faith
of Christ is, & hath bene main-
tained chiefly. Is this realme
taught by rich mens sonnes. No
no, reade the Cronicles ye shal
fynde sumtime noble mennes
sonnes, which haue bene byprea-
ching byshoppes and prelates,
but ye shall fynde none of them
learned men. But verily, they
that shoulde loke to the redress
of these thynges, be the greatest
against

aginst the . In this realme are
a grat meany of folks, & amon-
gest many, I knowe but one of
tender zeale, at the motiō of his
pooze tennautes, haue let do-
wne his landes to the olde ten-
tes for their relife . For goddes
loue, let not him be a Phenix, let
him not be a lone, Let hym not
be an Hermite closed in a wall,
sum good man follow him and
do as he geueth example. Sur-
ueiers there be, y greedly gorge
vp their couitouse guttes, haue
markes I meane, honest me I
touch not, but al such as so sur-
uai thei make vp their mothes,
but the cōmens be vtterlye bu-
done by the . Whose bitter cry a-
sclending vp to the eares of the
god of Sabaoth, the greedy pit
of hel burning fire (wout great
repētaūce) do cary and loke for
then.

Surueiers
of handma-
kers.

The crye of
the poore.

The fyrst sermon

The fyrste.

the. A redressse god graunt. For
suerly, suerly, but y. ii. thynges
do cōfort me I wold despare of
y redressse in these maters. One
is, y the kings maiestie whā he
cōmeth to age : will se a redressse
of these thiges so out of frame.
Geuing exāple by lettig downe
hys owne lādes first, & then en-
toyne hys subiectes to folowe
him. The secōd hope I haue is,
I beleue that the general accō-
tyng day is at hand, the dread-
ful day of iudgement I meane,
which shall make an ende of al
the calamities & miseries. For
as the scriptures be Cum dixe-
rint pax pax. When thei shal say
peace, peace, Omnia tuta, al thin-
ges are sure. Then is the daye
at hand, a mery day I say, for al
such as do in this world iudye
to

The seconde

Of M. Latimer

to serue & please God & cōtinue
in his fayth, feare & loue. And a
dreadful, horryble day for the
decline frō god walking in ther
own waies to whō as it is writ-
ten In the .xxv. of Mathe'w is
sayd. Iremaledicti in ignē eternū,
go ye curst into euerlastinge
punishment. Woher shalbe wai-
linge & gnashing of teeth. But
vnto the other he shall saye.

The reward
of wpyked
men.

Venite benedicti come ye
blessed chylzen of my
father, poscesse ye
the kyngdome
prepared for
you frō the
begin-
ning of the world, of
y^e which god make
vs al parta-
kers
Amen.

The blesse of
the godly.

Imprinted at
London by Ihon Dape, dwel-

linge at Aldersgate, and William Des-
res, dwellinge in Peter Colledge

These booke are to be sold
at the new shop by the lit-
tle Conduite in
Chepeside.

✠ Cum gracia et priuilegio
ad imprimendum solum.



The seconde

Sermon of Master
Hugh Latimer,
whych he prea-
ched before the
Kynge's ma-
iestie, in
his gra-
ces Palapce at
Westminster
y. xv. day of
Marche.
M. cc. cc. xlix.



✠ Cum gracia et priuilegio ad
imprimendum solum.

To the Reader.



When as in tymes past, al men
whych were honestlp bent to
the promotinge of vertue and
learnynge, found meanes, that
the workes of worthye ora-
tors, of famous and renoumed Philoso-
phers, shold be by þ benefit, of publyshing
redemed from the tyme of obliuion to
the great and hygh profyte of countreys,
of common wealthes, of empyres, and of
assemblies of men: I knowe we oughte
to fetche our presydente from those men,
and suffer no worthe monumēt to perishe,
wher by any good may grow, either to the
more godly admystration of polyphe and cy-
uill affayres, or elles to the better estab-
lishyng of christian iudgement. Numa Po-
pilus, who was inaugured & created king
the Romaynes next after Romulus, was
far more careful & busier in groundyng of
Idolatrus religion, as vpon rites, cere-
monies, sacrifices and supersticions, then
we are in promotyng of christian religion,
to the aduancement of the glorie, due, to
the omnipotent maiestie of God hymselfe,
who hath reuealed and vttered hys worde
vnto vs by hys Prophetes, and last of all,
by hys onely begotten sonne Iesus Christ
wherby

To the Reader.

Wherby he hath confirmed our consciences
in a more perfect certentie of the truth, the
euer they were before. This Numa institut-
ed an Archbishop for the preserupnge of
the Commentaries, contayning the soler-
nities of their religion wpth manye other
appendices, vnited to the office of the high
bishoppe. What do we? We haue suppres-
sed. We haue wastled wth spere, and sword,
not onely to deface the wrytpnges of such
learned men as haue painefullp traueiled
to publpsh Gods word: but also we haue
sturred euery stone, & sought al deuylsh de-
uises, to deteine y same word of god it selfe
fro his people. May not we (& not vniuer-
sali) be accopted far vnder y Ethenicks,
who wrought onely by naturall mocion &
anticipations, wpthout breathpng and in-
spirpng of the holy gost, if we woulde not
(I meane not be equall wpth them) but be
farre more zelous in promotpng good lear-
npng & religion then euer thei were. Thei,
when thei had suche noble & worthp clear-
kes (as Socrates, Plato, and Aristotle) w
al diligence, caused y frutes of those most
rare and profound wpttes, to be preserued
for their posteritie, that the eyes of al gene-
rations myght eniope the frucion and vse

To the Reader.

of them, thinking that such wōderful be-
tues shuld not be buried in the same graue
that thē p̄bodes were. After so manifold
and dangerous ship wrackes of religiō,
as in oure t̄p̄mes we may well remeber,
wheras the ambitious and blinde p̄lats
(some of wylfulnes, some of grosse
ignorance) ruleth the steine and euermore
blenished the true knowledge of Goddes
worde, and d̄pd thē p̄ indēvour to olscure
the same w̄th their politticke and decēte
ceremonies & tromperie of superstitions,
how oft hath religion bene tost on the sto-
m̄p sourgis and dangerous rockes of the
Romp̄ne seas? How oft hath it bene in
such a desperate state, that the true m̄pt. p̄-
sters haue bene inforced (as you woulde
say) to hope vp anchor (the tackling of the
ship being broken) and destitute of all o-
ther helpe and succours, to geue ouer the
rulinge of the shipp to God hym selfe,
who is only able to saue, whē al the world
be mānes reaso iudgeth it past cure. Such
w̄orde is th̄p̄ mercie and ineffable pow-
er, what cristen hert ȳ fauoureth the glorie
of God, did not euen lament and bewaile
the state of religiō, and thought verely the
ruine of Christes church to be at hānd,
leaving

To the Reader.

Seeing the late martridome of those that suffered: Yet didest thou lord stirre up thousandes out of their albes, and what was done of a poppish polycpe to suppress and kepe under thy truth, that, of al other, shd most set fourth the same. Thou hast deliuered Daniel out of the denne of the lions, and he hath set fourth thy worde abroade. But now countreeme, who God hath blessed by deliuerpge you from the tyranny of the lions and her whelpes, (which wot thorow the whole realme suckpng the innocent bloude) how bntthankfull are you vnto God so greatlpe neglectpge so sparpall a benefyte, fallpng into such a lousenes of laipouise lpung as the lpe hath neuer bene hard of heretofore. Euen as ye are growne to a perfecciō in knowledge, so are ye come to a perfecciō in a' mi'chpese. The Heathen, whpche had no other grde but the law of nature, grauen in the tables of their hart, were neuer so poisoned with the contagion of most hor' pble heresies, as some of vs Christians which are not ashamed to brag and bolste of thy spirite. But it is a phanatike spirite, a brainicke spirite, a sedicious & a malignante spirite. Christ breath his spirite vpo you y pe may rede y scriptur to

To the Reader.

with al humblenes and reuerence, to fetch
from thence comforte for poure wounded
consciencs, not to make that lpuelp foun-
tapne of lpe to serue for the fedpnge of
pour idle braines, to dyspute more subtel-
lpe therebp, or else bp mpsunderstandpnge
of the same to consciue pernicious and an-
nahaptistical opiniōs. Remember that the
seruaunte whiche knoweth hys mapsters
wpll and doeth it not, shalbe beaten wpth
manp strypes. God is a good God, a mer-
ciful God a father whpch beareth muche
wthoure croked nature and vnchristian
behauour, and herp sloth to reuenge hys
blasphemie this mainteuaunce of so manp
vnscripterlpe opinions, these bzablpnges
and scilmaticke cōtencions wherin a great
packe of his delpte and repose our glozp, al-
though as fōdly, as eroniouly, to y great
sclaunder of the godly learned, and also to
the hpnderaunce of the good successe & fre
passage of the word of God. But as trulp
as god is God if we repēt not shortly, his
plages and hengaunce are not far of, hys
indignacyon and wzathe shall be poured
from heauen upon our vngodlpnes. He is
long a cōmpng but when he comes he wil
pape whome & (as Lactancius sayeth) re-

To the Reader.

compence his long sufferance wpth gre-
uous repunishmentes. The world and the
deuel hath bewitched vs that we in our de-
des (I feare me to manpe of vs) deny God
to be God whatsoeuer we pittle pattle in
our tonges. Gods word must not be talc-
ked of onlp, for that is not inough. It must
be expressed. Then must we as wel liue the
worde as talke the worde, or else, if good
lpfe do not insue and folow vpon our rea-
dyng to the example of other, we myghte
as well spende that tyme in reading of pro-
phane hystories, of cantorburpe tales, or a
fit of Roben Hode. Let vs iopne good lpfe
wth our readyng, and pet al wylbe to lp-
tle. Remembre that the worlde and al that
is in it, is mere vanitie, and shall haue an
ende. Thou I say, y thus abusest the gpfte
of Godes holp word, and the gratioufnes
of the lypnges maiestie, which hath lycen-
sed the to rede the same, for the comfort of
thpne owne soule, for the instructing of thi
samplp, the education of thp chpldren, and
edefyng of thp nepghbour. Thou that art
so gorgeously apparellled, and feadeth thp
corruptible carkasse so dapntely, thou that
purchasest so fast, to the utter vndoyng of
the poore, consyder wherof thou comest, &

A.iii.

wher-

To the Reader.

Wherunto thou shalt returne. Where is the
all thy pompe? wher is all thy ruffe of thy
gloriousnes become? What wilt thou say
for thy selfe in that horrible dape of iudge-
ment, wher thou shalt stand naked before
God, where the tables of thine owne con-
science shall be opened and layed before
thyne eyes to accuse the. Thou which re-
flect the rentes so greedely as though thou
shouldst neuer haue inough. Thy iudge-
mente is, throw miserable māmon, so cap-
tivate & blind: d, that y canst not tel whe y
hast inough, or what is inough? Trulpy, a
litle is to much for him y knowes not how
to vse much well. Therefore learne fyrst the
vse of monei and riches, & some other ho-
nester meanes to attayne them, that thys
thyne insaciabyl conetousnes and unlaw-
ful despyng of other mens goodes, maye
be reduced to some reasonable measure, &
that it do not excede the lympttes or com-
passe of honestie, and the bōdes of brother-
ly loue, lest God (before whom thou shalt
appere one day, to rendre a straght accōp-
tes, for the dedes done in thy flesh) burden
and charge the wpth thy vnnmerciful hand-
lyng of thy Tennant (but yet notwithstanding
dpyng thy brother) whom, wpth newe In-
comes

To the Reader:

comes, spnes, inhauncing of rentes, and
suche lyke vnrasonable exactions, thou
pilles, polles, & miserablie oppresses. **Whē**
that terrible day shall once come, a lytle of
Gods merce wyl be worth a masse or a
whole hpe of thy monei. Ther thy wicked
Māmon, whom thou serueste lyke a slaue
can purchase the no merce. There thy mo-
ney so gleaned and gathered of the & thynne
(to the impouerishment of many to make
the onl yche) cā not preuaple the, nor yet
redeme thy cause before that iuste & seuer
iudge, which thē, & ther, wil rēder to y, the
selfe same measure y y measureste to other
mē. **W**hat dyd we speake of preuapling,
or redeming of thy cause with monei. **M**ay
thē thy monei, & the roult of thy gold shal
be a wptnes against y & shal eatethy fleshe
as the fyre. **H**owe frantypke and folyshe
myght al wple men, wel iudge and deme-
hun to be, which agaynst the daye of hys
araignemēte (when he shoulde stād by the
trpall of death and lyfe) woulde busp him-
self, his folkes, and his frendes, to prepare
and get many wptnesses agaynst him to
cast him awape by the zeandēce & wtnes:
and to prouide suche menne as shoulde
be the onl yche cause of hys death. **E**uen.

So

To the Reader.

So frantpcke, & so folp she art thou which
doth tople, trauaple, and turinople so er-
nestly and buspke aboute the gettyng of
goodes and rypches, before thou hast well
learned & taken furth of the lesson, of well
vspng the same. Howbeit, truelpe I doute
much of the well vspng of y, whpch was
neuer well nor truelp gotten. Earne ther-
fore first, to know what is inough. For the
wpleman sayth, it is better to haue a lptle
wpth the fear of the Lorde, then great and
insaciabie rypches. Sophoupe saythe their
golde shall not be able to despue the in the
dap of the Lordes wozath. Let pour conuer-
sacion be wout couetousnes, and be cōtent
w that pe haue alredi, Godlines is a great
rypches, if a man be content wpth suche as
God sendes. For we brought nothpng in-
to thys world, neither shal we carry anye
thpug out. When we haue foooe and rap-
ment, let vs therwpth be content. Behold,
thp Scholemaster Paule teaches the here
a good lesson. Here thou mapst learne wel
inough, to know what is inough. But lest
thou shouldest feare at any time, the want
or lacke of thys inough. Here farther the
rest of thp lessō. For god verely sayth. The
Lorde

To the Reader.

Forde is myne helpeper, I wpll not fere
what man doeth to me. If the Rentmes
and percy Rentes of thy patrimony and
landes, be not inough, nor sufficient for thi
spndng, and wpl not suffice thy charges,
then moderate thyne expences, borrow of
thy two next neighbours, that is to say, of
thy backe and thi belly, Learne to eat with
in thy teather. Pulldowne thy sayle. Sape
downe proud hert. Hapntapn no greater
port, then thou art able to bear out and sup
port of thyne owne prouision. Put thy hād
no further then thy sleue will reachē. Cut
thy cloth after the mesure. Kepe thy house
after the spendng. Thou must not pil an
poule the Tenant, that thou mapelt haue
(as thei sai) Wnde, & that thy neuer inough
to rufful it out in a riatous russe and a pro
digal, disolute, and liscencious liuing. We
rede in the scripture, geue to euerp manne
his dutye, tribute, to whom tribute belon
geth, custome to whom Custome, is due.
ffear to whom ffear belongeth, ho
noure to whom honoure partapneth. But
we finde not there, nor elles where, spnes
to whom spnes, in comes to whom inco
mes. Paul was not acquainted with none
of these crimes. Belpke they war not vles
and

To the Reader.

and comen bp in his time, or else he wold
 haue made mencio of them. Weat not wich
 stādpyng, we denp not but these reasorablie
 required & bpō honest couenātes & cōtra-
 tes, are more toller. b'e, & so b'ed, so map
 be permitted. But the couenantes & the cō-
 tra tes we remitte to the godly wpldome
 of the hie magi trates, who (we pray god)
 map take such order and direction in this,
 and al other, y the cōmen people map be re-
 lpyed and eased of manp importable char-
 ges and iniuries, which manp of them, cō-
 trary to aleyqpte and rpyght, sustaine. But
 too worth this couetousnesse, not without
 skyle called the rote of all, euyl. If coue-
 tusnes were not, we thincke manp things
 amisse, should shorthe be redressed. She
 is a mightp Matrone a Lady of great pow-
 er. She hath retepned moo seruañtes then
 any Lady hath in Englande. But marke
 how well in spye, She hath rewarded her
 seruantes, and letne to be wple bp another
 mā's herne. Acham bp the commaunde-
 mente of God, was stoned to death, be-
 cause he toke of the excoṁmunicate goodes.
 Saul moued wpth couetousnes dislobered
 goddes worde, reseruinge h' King, Agag
 and a pacsell of the fatteste of r' cattle,
 and

Mat. 23.

Deutro. xvii.

To the Reader.

A lost bys kyngdome therby. Gehize was
strycken wpth leprosy and all bys poste-
rue, because he toke money and rapment,
of Naaman. The rich and unmercifull glo-
ton, whych fared well and depntely everp
day, was buried in hel, and here he taketh
nowe such fare as he deuyl hymself doth.
Woe be to pou, that iopne house to house,
and feelde to feeld, shall be alone inhabyte
the pearth. Let these terrible exāpls suf-
fyce at this present, to teach, and admo-
nyshe, the inhauiser of Rentes, the unreso-
nable exactour and greedy requirer of fic-
ties and incomes, the couetouse lease mon-
ger, the deuourer of townes and contryes
as M. Latimer teacheth them rightly. If
thes scriptures (wch by which they may rede
in these godly sermones do not pearse their
stony hertes (we feare) more wil not serue.
The Lord be merciful to them. But nowe
to the wpycked Judge, which corruptes iu-
styce for Bysses. Here he may learne also
the lesson that Moses taughte long before
this time, he maiestrates & Judges in the
common wealth of Israell. Be no accep-
ter of personnes neyther be desirous of
giftes, for they make wise men blinde, and
chaunge the mynde of the ryghteous.

Josae. vii.

i. To the kin-
ges. xii.

To the Reader.

Ecclesiastical
xiiij.

Prover. xlii.

In iudgement be merciful to the fatherles
as a father, & be in stead of an husband vnto
theyr mother. The vngodly taketh giftes
oute of the bosome, to waist the wapes of
iudgement. Let hym that rules be dyligēt
sayth Paul. What meaneth he bi this ter-
me, diligent? He requyres no such diligēce
as the most part of our lucratiue lawpers
do vse, in deferreing & prolonging of mat-
ters, and accions from Terme to Terme,
and in the tractynge of tyme in the same.
Wher perchauce the tittle or the ryght of
the matter myght haue come to lycht, and
bene tryed long before. If the Lawpers &
the Judges would haue vsed such diligēce
as Paule would haue them to do.

But what care y^e lawpers for Paul? Paul
was but a mad man of lawe to controlle
them for their diligence. Paul, pe a & Peter
to, coulde better skil of mending of an olde
net, of clouting of an old tent, then to teach
lawiers what dyligence they should vse in
the expediciō, of matters. Whi? but be not
lawiers diligēt say pe? Pea trulpe are they
to diligent to for some mens p^{ro}p^{er}ties. And
about their own profit they are no more di-
ligēter mē nor busier persōs in al Englād
they trudge in y^e tearme time to & fro. The

ap^o

To the Reader.

applie the world harde. They for slow no
tyme. They follow Siles and Selliōs, Le-
tes, Lawdays and Hundredes, they shold
serue the kyng, but they serue them selues.
And howe they vse, nay rather abuse, their
office in the same, some good manne wyl
tell them thereof. We lacke a fewe moo
Latyners, a fewe moo suche Preachers.
Such prayn Masquys, we pray God pro-
uide for vs, that kepeth nothing backe. Of
the whych sort and numbre, we may most
worthely reckon this faithfull mynister of
God, and constant Preacher of his word
Master Hugh Latimer, which by hys per-
seuerance, & stedfastnes in the truth hath
stablished this wauerpng world. He hath
bene tost for the truthe sake, and tried in
the stormes of persecution, as golde in the
furnace. He is one, whom, as well for hys
learned, sounde, and chatholyke iudge-
ment, in the knoweledge of Gods worde,
as for his integretie and example of chri-
stian cōuersation, all we & specially myni-
sters and prelates) ought to set before our
eyes, as a principall patrone to imytate &
follow, despyng God, who hath stpyred
up in him, the bold spirite of Elias, maye
dayly more and more augment the same in
hym

To the Reader.

him, & may also prouide many such preaching prelates, which both so wel could, & so willingly wold frā help bitter y truetly, to the extolling of vertue, the rewarde of well doers, the suppressing of vice, the abolishment of all papestrie. It is oure parte therefore to prape diligently for his cōtinual health and that he may liue longe amonge vs in a flourishing olde aage, and not (as some in grate in humaine persons) to maligne & depraue him for y he so frā help & liberallpe taxed perstringed & openly rebuked befoze the Kinges Maiestie y peculiar fauts of certayne of his auditours, but it is oure part, rather thākefully to accept & in good part take his godly aduertisment, onles we be mynded to prefer oure mulke monie & false felicitie befoze the iopse of heauē, oz els beleue (as y Epecurus do) that after this life ther is neither hel nor heauē. Receiue thākefully (gētler reader these sermōs faithfullie collected (without al sinister suspicion of anye thyng in the same added oz adempte. .

ffinis.

The .xxi. day of June. 1550

✽

The seconde sermon



*Vecūque scripta sunt, ad
nostram doctrinam. et ce.*

All thinges þat are
written in Gods
boke, in the holpe

Byble, they were wrytten be-
fore oure tyme, but yet to con-
tinue from age to age as long
as the worlde doeth stand.

In thys Boke is contayned
doctrine for al estates, euen for
kynge. A kynge herein maye
learne how to gyde hym selfe,
I tolde you in my laste sermon
muche of the dutye of a keng.
And ther is one place behynd
yet, and it foloweth in þe terte.

Postquam autem sederit in solio regni sui.
et cete. And when the kynge is
sette in the seate of hys kying-
dome, he shall wryte hym out a
boke & take a copp of þe priestes

The seconde sermon

of Leuites . He shall haue the
booke wyth hym , and why ? to
reade in it all the dayes of hys
lyfe , to learne to feare God , &
learne hys Lawes and other
thynges , as it foloweth in the
terte wyth the appurtenan-
ces and hāgynge on, that he
turne not frome God, neyther
to the ryght hande , nor to the
lefte. And wherfore shal he do
thys? that he may lyue longe,
he and hys childzen. Hyther to
goeth the terte. That I maye
declare thys the better to the
edifiynge of youre soules and
the glory of God, I shall desyre
you to praye. *Ac. Et postquam sederit.*
etc. Before I enter into thys
place (right honourable audi-
ence) to furnysh it accordyng-
ly, whych by the grace of god
I

Of. M. Latimer.

I shal do at leysure, I woulde
repete the place I was in last,
and furnyche it wyth a story or
two whyche I lefte out in my
last sermō. I was in a matter
cōcerning the sturdines of the
Jewes, a frowarde and styf-
necked kynde of people, much
lyke oure Englyshe men now
a dayes, that in the minoritye
of a kyng, take vpon them to
bryke lawes & to go by wayes.
For whē god had promysed the
a kyng, when it came to point
they refused hym. These men
walked by walkes, and the say
yng is many biwalkes, many
balkes, manye balkes muche
stumblynge, and where much
stumblynge is, there is some-
tyme a fal, howbeit they were

B. ii.

some

Of. ~~St.~~ Latimer.

some good walkers amōg thē,
that walked in y^e kynges highe
waye ordinarilye, vprightlye,
playne Dunstable waye, and
for thys purpose, I woulde
shewe you an hystoꝛye whiche
is wꝛitten in the thyrde of the
kynges.

Kynge Dauid beyng in his
chyldehode, an old man, in hys
second chyldehode, for al old mē
are twise chyldꝛen, as the pꝛo-
uerbe is. *Senex his puer.* An olde
manne, twise a chylde, it hap-
pened wyth him, as it doth of-
tentymes, whē wicked men, of
a kynges chyldehode take occa-
tion of euyl.

Thys kynge Dauid beyng
weake of nature and impo-
tente, in so muche that when
he was

The seconde sermon

he was couered w clothes, he
coude take no heate, was cou-
sailed of hys seruantes to take
a fayre yonge mayde to nou-
ryshe hym, and to keepe hym
warne in hys bode, I suppose
he was hys wyfe. Howe beit
he hadde no bodilye companie
wyth hyr, and wel he myghte
be hys wyfe. For thoughe the
scripture doeth saye. *Non cognouit*
eam. He knewe hyr not, he
had no carnal copulatio w hyr
yet it sayeth not. *Non duxit eam*
Vxorem He married hyr not. And
I canne not thynke that king
Dauid woulde haue hyr too
warne hys bosome in Bedde,
excepte she hadde bene hys
wyfe, hauinge a dispensation
of God to haue as manye wy-
ues as he woulde.

B.iii.

For

The secande sermon

For God had dispensed wyth
theym to haue manye wyues.
Wel, what happened to kyng
Dauid in hys childehode, by y
chylde of the deuyl? Ye shall
heare. Kyng Dauid hadde a
proudsonne, whose name was
Adonias, a man ful of ambiti-
on, desperouse of honoure, al-
wayes clymbyng, clymbynge.
Nowe, whylle the tyme was of
his fathers childehode, he wold
depose hys father, not knowe-
yng of hys fathers mynde, sai-
yng. *Ego regnabo*. I wil raigne, I
wyl be kyng, he was a stoute
stomaked chylde, a biwalker, of
an ambitious mynde, he wold
not consente to hys fathers
frēdes, but gate him a charet,
and mē to runne before it, and
byuerse other adherentes to
helpe

Of M. Latimer.

helpe hym forwarde, worldelye
wise men, such as had bene be-
fore of hys fathers counsaile,
great men in the world, & some
no doute of it, came of good wil
thynkyng no harme, for they
woulde not thynke that he did
it wythoute hys fathers wyll,
hauynge suche greate men to
set hym forth, for euery man cā
not haue accesse at al tymes to
the kynge to knowe hys plea-
sure, well: al gates he would be
kynge, & makes a great feast,
and thither he called Joab the
ryngleader of hys fathers ar-
mye, a worldly wyle man, a by-
walker, that would not walke
the kynges hye way, and one
Abiather the hyghe prieste. For
itis maruayle if any mischyeffe
be in hand, if a priest be not at

B.iii.j.

some

Of M. Latimer.

some ende of it, they toke hym
as kynge, and cried, *Vivat rex A-*
donias. God saue kynge Adoni-
as. Dauid suffered all thys, &
lette hym alone, for he was in
hys chyldehode a bedred man.

But se howe God ordered the
matter, Nathan the Prophete
and Sadoc a pylete, and Ba-
naya, & Crethytes, and Phe-
lethytes the Kynge's gard, they
were not called to the feast.

These were good men, and
woulde not walke by wayes;
therefore it was folly to breake
the matter to them, they were
not called to counsell.

Therefore Nathan when he
hearde of thys, he cometh to
Bethsabe Salomons mother
and sayeth. Heare ye not howe
Adonias the sonne of Ageth,
rayg.

The secoude sermon

raygneth kyng, David not
knowinge. And he bad hyr put
the kyng in mynde of hys oth
that he sware that hyr sonne
Salomō should be kyng after
hym, thys was wise counsaile
accoordynge to the Prouerbe.

Qui Vadit plane, vadit sane.

He that walketh in the hye
playne waye, walketh safelye.
Upō thys she wente and brake
the matter to David, and de-
sired hym to shewe who shold
raygne after hym in Hierusa-
lem, addinge that if Adonias
were kyng, she and hyr sonne
after hys death shoulde be de-
stroyed, sayng. *Nos erimus peccato-
res.* We shalbe sinners, we shal-
betake for traytors, for though
we met no harme but walked
vprightly yet bicause we went
not

The seconde sermon

not the byway' wth hym, he be-
ynge in authoritie wyl destroy
vs. And by and by cometh in
Nathā, and taketh hys tale by
the ende, & sheweth him how
Adonias was saluted kynge &
that he hadde byd to diner the
kynge's seruantes, al sauyng
hym and Sador, and Banaiā
and al hys breth^{ren} the kings
sonnes saue Salomon. Kynge
Dauid remembryng hym selfe
swore, as sure as God lyueth,
Salomō my son shall raygne
after me, and by and by com-
maunded Nathan and Sador
and hys garde the Cerethes &
Philites, to take Salomō hys
sonne and sette hym vpon hys
mule, and anoynt hym kyng,
and so they dyd, cryng, ^{Vivat}
Salomon Rex. Thus was Saionō
tho.

Of M. Latimer.

throned, by the aduise and wyl
of hys father, and thoughe he
were a chyld, yet was his wyl
to be obeyed & fulfilled, & they
ought to haue knowē hys plea
sure. Whylse this was a doing
there was suche a Joye and
outcrye of the people for they
newe Kyng, and blowyng of
trumpetes, & Joab & the other
company beyng in theyr ioli
tye, and keepyng good cheare:
herde it, and sodaynlye asked
what is thys ado? And when
they perceiued & Salomō by &
aduyse of hys father was an
noynted Kyng, by and by ther
was all whylht, all theyr good
there was done, and al & were
wyth Adonias wente away, &
lette hym raygne alone, if he
woulde, and whye? He walked
a by.

Of. M. Latimer.

a bywaye and God would not
prosper it.

God wyll not worke wyth
priuate authoritie, nor wyth a-
nye thinge done inordinatlye.
When Adonias saw this that
he was left alone, he toke sanc-
tuary, and held by the hornes
of the aultare and sware that
he woulde not departe thence,
tyll Salomon woulde sweare
that he woulde not leafe hys
life. Here is to be noted the no-
table sētence, and greate mer-
cy of Kynge Salomon.

Lette hym sayeth he order
hym selfe lyke a quiete manne
and there shall not one heere
fall from hys head.

Sed si inuentum fuerit malum in eo.

But if there shall be any euyl
foud in hym if he hath gone a-
bout

The seconde sermon

boute anye mischpyse, he shall
dye for it. Upon thys he was
broughte into Salomon, and
as the booke sayeth, he dyd ho-
mage vnto hym, and Salomō
sayed to hym. *Vade in domum tuam.*

Gette the into thy house, bi-
lyke he meante to warde, and
ther to se hys wearynge, as if
he shoulde saye, shewe thy selfe
wythoute gall of ambition, to
be a quiet subiecte, and I wyll
pardon the for thys tyme. But
I wyll se the wearynge of the.

Here we maye se the won-
derfull great mercye of Salo-
mō for thys notorious treaso, &
Adonias had comitted, it was
a plaine matter, for he suffered
hymselfe to be called kynge, it
hung not of behemēt suspitō or
cōiecture nor sequel or cōsequēt
yet

The seconde sermon

yet notwithstanding Salomon for that present, forgave hym, sayinge. I wyll not forget it vtterlye, but I wyll kepe it in suspense, I wyll take no advantage of the at thys tyme. This Adonias & Absolon were brethren, and came boeth of a straunge mother, and Absolon lykewyse was a traytour, and made an insurrection agaynst hys father. Beware therefore these mothers and let kynges take hede howe they mary, in what houses, in what fayeth. For strang byngyng by, bringeth straunge manners. Nowe geueth Dauid an exhortation to Salomō, and teacheth him the dutye of a kyng, and geueth hym a lesson, as it foloweth at large in þe booke, and he that

Of. M. Latimer,

that lyste to reade it , maye se
it therat full. But what doeth
Adonias all thys whyle? He
must yet clymbe agayne, y gal
of ambition was not out of his
hert. He wil now mary Abisag
the yōge quene that warmed
hig Dauids bosome, as I told
you , & cometh me to Bersa-
ba, desyerig hy? to be a meane
to Salamon hy? sonne that he
myght obtayne hys purpose.
And byngeth me out a couple
of lyes at a clappe , and cōmit-
teth me two vnlawfull actes.
Forsythe he would haue bene
Kynge wythoute hys fathers
consente, and now he wyl ma-
ry his fathers wife, and the.ii.
lies are these. Fyiste, sayed he
to Bersabe, thou knowest that
the Kynge dome belongeth to
me,

Of M. Latimer.

me, for I am the elder. The
kyngedome was myne, he ly-
ed falsely it was none of his.
Then sayed he all the eyes of
Israel were caste vpon me, that
is to saye, all Israel consented
to it, and there he lyed falsely.
For Bathā, Sadoc, and other
wyle men, neuer agreed to it.
Here was a greate enterpryce
of Adonias, he wyl be climbing
styll. Well Bersabe wente at
hys requeste to hyr sonne Sa-
lomon, and asked a bounce, and
he graunted hyr what so euer
she did aske. Notwithstanding
he brake his promise afterward
and that rightwell, for all pro-
mises are not to be kept, speci-
allye if they be agaynste the
worde of God. Or not stan-
dyng with a commune profit,
and

The seconde sermon

and therefore as sone as Salomon heard ⁊ Adonias would haue maryed the yonge quene Abisaak; naye then let hym be kynge to. sayed he. I perceyue now that he is a naughty mā, a proude herted fellow, the gal of ambitiō is not yet out of his herte, and so commaūded him to be put to death. Thus was Adonias put to executiō, wher as if he had kepte hys house & not broken hys iniunction, he myght haue lyued styl. Abiathar, what became of him. The king (bicause he had serued his father before him) woulde not put him to deth, but made him as it were a quondam. Bicause thou hast bene wth mi father sayed he, & didest cary the arke before hym I wyl not kyl the.

C. i.

But

Of M. Latimer.

But I wyl promise the
thou shalt neuer minister a-
nye more. *Vade in agrum tuum.*

Get the to thy lande, and lyue
there. A greate matter of pity
& compassion, so God graunt vs
al, such mercy. And here was
the ende of Elis stocke, accor-
dyng to the promise and threa-
tening of God. As for the Phe-
lethites we do not read & they
were punished. Mary Semel
transgressed his Injunction
for he kepte not hys house, but
wente oute of Hierusalem to
seke two seruantes of hys &
had runne from hym, and whē
it came to Salomons eare, it
coste hym hys life. I haue ript
the matter nowe to the pyll, &
haue tolde you of playne wal-
kers, and of biwalkers, & how

The seconde sermon

a kynge in hys childehode is a
kynge, as wel, as in any other
age. We reade in scripture of
suche as were but. xii. or. viii.
yeres olde, and yet the worde
of the holy Booke called them
kynge, sayinge. *Cepit Regnare.* He
began to raygne, or he began
to be kynge. Here is of bywal-
kers. Thys hystorie would be
remembred, the Proverbe is.

Felix quem faciunt aliena pericula cautum.

Happy is he that can beware
by an other mans ieoperdy. For
if we offende not as other do,
it is not oure owne desertes.
If we fal not, it is Goddes pre-
servatiō. We are all offenders
for other we maye do, or haue
done, or shall do (excepte God
preserue vs) as euill as the
worste of them. I pray God we
C. ii. may

maye all amende and repente.
But we wyll all amende nowe
I truste. We muste needes a-
mende our lyues euerye man.
The holy communio is at hād,
and we may not receyue it w-
worthelpe.

Wel, to retorne to my histo-
ry. Kyng David I say was a
kyng in his second chylhode
And so, yonge kynges though
they be chyldezen, yet are they
kynges notwithstandinge, &
thoughe it be wytten in scrip-
ture. *Ve tibi O terra ubi puer est rex.* Wo
to the, O Lande, where y kyng
is a chylde: it foloweth in an o-
ther place. *Beata terra ubi rex nobilis.*
Blessed is the Lande, where
there is a noble kyng. Where
kynges be no banketers, no
players, and they spēd not the
time

The seconde sermon
tyme in haukynge, and hun-
tynge.

And when hadde the kynges
maiestye a Councell that toke
moze payne bothe night & day
for the settynge forth of Gods
word, and profit of the comune
wealch. And yet there be some
wycked people that wyll saye.

Tuthe, thys geare wyll not
tarpe, it is but my Lorde Pro-
tectours, & my Lorde of Can-
terburies doyng. The kyng
is a child, he knoweth not of it.

Jesu mercy, how lyke are we
Englyshe men to the Jewes,
euer stubburne, stynecked, &
walkynge of bye wayes. Yea
I thynke no Jewe woulde at
any tyme saye. This geare wil
not tary. I neuer hearde nor
read at any tyme y they sayed.

C.iii. These

Of M. Latimer.

These lawes were made in
such a kynges dayes, when he
was but a chyld. Let vs alter
them. O Lorde what pitye is
thys that we shoulde be worse
then the Jewes?

Blessed be the lande saith the
worde of God, wher the Kyng
is noble. What people are they
that saye. The kyng is but a
chyld? Haue not wee a noble
Kyng? Was there euer
Kyng so noble? So Godlye?
broughte vp wyth so noble coun-
saylours? so excellent and well
learned Scholemaisters? I
wyl tell you thys, & I speake
it even as I thynke. Hys ma-
iestye hath more Godlye wytte
and vnderstandyng, more ler-
nyng and knowledg at thys
age, the .xx. of hys progenitors
that

The seconde sermon
that I coulde name had at a-
nye tyme of theyr lyfe.

I tolde you in my laste sermō
of ministers of the kinges peo-
ple and had occation to shewe
you howe few noble men were
good preachers, and I left out
an hystory then whyche I wyl
nowe tell you.

There was a byshop of Win-
chester in kyng Henry the. vi.
dayes, whyche kyng was but
a chylde, & yet were there ma-
nye good Actes made in hys
childehode, and I do not read
that they were broken.

This byshoppe was a great
man borne, and did beare such
a stroke, that he was able to
shoulder the Lord Protector.
Well, it chanced & the Lorde
Protectoure & he fell out, and
C. iij. the

Dr. M. Latimer.

the byshoppe would beare no-
thyng at all wyth hym, but
played me the *Satrapa*, so that
the regente of Fraunce was
faine to be set for fro beyond the
Seas to set them at one, and
to go betwene them.

For the byshoppe was as able
and readye to buccle wyth the
Lorde Protectoure, as he was
wyth hym.

Was not this a good prelate?
He should haue bene at home a
preachyng in hys Diocesis in a
manian. Thys Protector was
so noble and Godly a mā, that
he was called of euerye mā the
good Duke Humfrey. He kept
suche a house as neuer was
kept sence in Englande, wyth-
out any enhaunsyng of rentes
I warrāt you, of any such mat-
ter.

The seconde sermon

ter. And the byshop for stāding
so styfye by the matter, & bea-
rynge vp the order of our mo-
ther & hoke church, was made
Cardinal at Calice, & thither
the byshop of Rome sent hym &
cardinals hatte, he shold haue
had a Ciburne tippet, a halpe-
ny halter, and all suche proude
prelates. These Romish hertes
neuer broughte good into En-
glande.

Upon thys the bishop goeth
me to the quene Katharine the
kinges wife, a proud woman &
a stout, & perswaded hir that if
hē duke were in such authoritie
styl, & lyued, hē people wold ho-
nor him more thē they dyd the
king. And hē king shoud not be
set by, & so betwē thē, I cā not
tel how it came to pas, but at .s.
Edmund.

Of, M. Latimer.

Edmundes bury in a parlimēt
the good Duke Humfrey was
smothered.

But nowe to retorne to my
texte, and to make further re-
hearfall of y same, the matter
begīneth this, *Et postquam sederit rex*
And when the kyng is sette in
the seate of hys kyngedome,
what shal he do? shal he dafce,
and dall, ybanket? haūke and
hunte? No forsothe syr. For as
God set an order in the kyngs
stable as I tolde you in my last
Sermon, so wyl he appoynte
what pastyme a kyng shal
haue. What must he do then?
He muste be a studiēt. He must
wyte Goddes boke hym selfe.
Not thynkyng bycause he is
a kyng, he hath lycence to do
what he wyl, as these wordlye
flat.

The seconde sermon

flatterers are wōt to say. Yea,
trouble not your self sir, ye mai
haue & hunt, and take youre
pleasure. As for the guydinge
of your kyngdome and people,
let vs alone wyth it.

These flattering clambakes
are originall rotes of all mis-
chyeue, and yet a kyng maye
take hys pastyme in haukinge
or huntynge or such lyke plea-
sures. But he muste vse thē for
recreation when he is wery of
waighty affayres, that he mai
returne to thē the more lustye.
and this is called pastime with
good companye. He must wyte
out a booke hym selfe. He spea-
keth of wytyng bicause pyn-
tyng was not vled at y tyme.
And shall the kyng wyte it
out hym selfe? He me aneth he
shall

Of M. Latimer.

Shall se it wrytten, and rather
then he shoulde be wythout it,
wryte it hym selte.

Jesus mercy, is God so cha-
ry wyth a kyng to haue hym
wel brought vp & instructed?
Yea forsoth. For if the kyng be
well ordered, the realme is wel
ordered. Where shall he haue
a copy of thys boke? of the Le-
uits. And why? Bicause it shal
be a true coppe, not falsified.

Moses lefte the boke in an
olde cheste, & the Leuites had
it in kepyng. And bycause ther
shoulde be no errour, no additi-
on, nor takynge away from it,
he byddeth hym fetch the copy
of the Leuites. And was not
here a greate miracle of God,
how this boke was preserved?
It had layne hyd many yeres
and

The secoude sermon

and the Jewes knew not of it.

Therefore at length when they had found it and knew it they lamented for theyr ignorance, that had so long bene without it, & rente theyr clothes, repētynge theyr unfaithfulness, & so y^e holpe byble Goddes booke, that we haue among vs, it hath bene preserved hitherto by a wonderful miracle of God (though the keepers of it were neuer so malicious) firste euer sythe the byshop of Rome was firste in authoritie, they haue gone about to destroy it, but God worketh wonderfully, he hath preserved it maugre theyr beades, and yet are we unthankfull that we can not consider it. I wil tel you, what a byshoppe of thys realme sayed
once

Dr. M. Latimer.

once to me, he set for me & merueyled that I woulde not consente to suche traditions, as were then sette out.

And I answered hym that I woulde be ruled by Gods booke and rather then I woulde dissent one iote fro it I woulde become wyth wyld horses.

And I chaunced in our communication to name the Lordes supper. Tushe sayeth the Byshop. What do ye call the Lordes supper? What newe terme is that? There stode by hym a dubber, one Doctour Dubber he dubbed hym by and by and sayed that this terme was seldome rede in the doctours.

And I made answer, y I wold rather folowe Paule in vsyng hys termes then them though they

The seconde sermon

they hadde all the doctours on
theyr syde. Whye sayed the by-
shoppe, can not we wythoute
scriptures order y people? How
dyd they before the scripture
was fyrste wrytten and copied
out? But God knoweth, ful y.
yet woulde they haue ordered
them. For seying that hauyng
it, they haue deceyued vs: in
what case shold we haue bene
nowe wythout it? But than-
kes be to God y by so wōderful
a miracle he hath preserved
y booke styll. It foloweth in the
text. *Habebit secum etc.* He shal haue
it w hym in hys progresse, he
muste haue a man to carry it,
that when he is haukyng &
hunting or in any pastime, he
maye alwayes commune with
them of it. He shal reade in it
not

not once a yeaer, for a tyme, or
 for hys recreation when he is
 weary of haukyng or hunting
 but *Cunctis diebus uite sue*. Al y dayes
 of hys lyfe. Where are those
 worldynges now? These bled-
 der puffed vp wylve men? No
 worth the that euer they were
 about any kynge. But howe
 shall he read thys boke? as the
 Homilies are read. Some call
 theym homlyes, and in dede so
 they maye be well called, for
 they are homely handeled.
 For though the priestes reade
 theym neuer so well, yet if the
 Parryshe like them not, theris
 such talkyng and bablyng
 in the churche, that nothyng
 can be heard, and if the parish
 be good, and the priest naught
 he wil so hacke it, & choppe it,
 that

The seconde sermon

that it were as good for theym
to be wythout it for any worde
that shal be vnderstande. And
yet the more pitye. Thys is
suffred of your graces byshops
in theyr dioces vnpunished.

But I wyll be a suter to youre
grace that ye wyll geue youre
byshoppes charge yer they go
home, vpon theyr allegiaunce
to loke better to theyr flocke, &
to se your maiesties iniunctiōs
better kepte, and sende youre
visitours in theyr tayles.

And if they be founde nec-
ligente or faulty in theyr duties
oute with them. I require it in
Gods behalfe, make the quon-
dams all the packe of them.
But peraduenture ye will saye
Where shall we haue anye to
put in theyr roumes.

D.i.

In

Of. M. Latimer.

In dede I were a presumptuous fellow to moue your grace to put them oute, if there were not other to put in theyr places. But youre maiestye hath diuers of your chaplayns, well learned men, & of good knowledge, & yet ye haue some that be bad inough, hāgers on of y^e court, I meane not those: but if your maiesties chaplayns, & my Lorde Protectours be not able to furnishe theyr places, there is in thys realme, thanks be to God, a greate syghte of laye men wel learned in the scriptures, and of bertuouse & Godly cōuersation, better learned then a greate syghte of vs, of the cleargy.

I can name a numbre of the
that are able and woulde be
glad

The seconde sermon

I dare say to minister y^e function if they be called to it. I moue it of conscience to youre grace, lette them be called to it orderly, let them haue institution, and gyue them the name of y^e cleargye. I meane not the name onelye, but lette theym, do the function of a byshop, & lyue of the same. Not as it is in many places, that one shoulde haue the name, and eyghte o-ther the profytte.

For what an enormitie is this in a churistian realme to serue in a ciuillitye, hauynge the profyt of a Prouestwypp & a Deanry, and a Personage.

But I wyll tell you what is lyke to come of it. It wyl byrnyng the cleargye shortely into a berry clauerye. I maye not forget

D.ii.

here

Of M. Latimer.

they were so greate and abhominable, that there was nothinge but downe with them. But within a whyle after, the same Abbottes were made byshops as there be some of them yet alyue to saue and redeme theyr penitiōs. O Lorde, thinke ye, that God is afole, & seeth it not, and if he se it, wyl he not punyssh it. And so nowe for safetie of money, I wold not ye should put in chauntry priestes, I speake not now against suche chauntry priestes as are able to preache, but those that are not able I wyl not haue them put in. For if ye do thys ye shall Answer for it.

It is in the text, that a king ought to feare god, he shall haue the dreade of God before hys eyes,

The seconde sermon

eyes, worcke not by worldelye polycye, for worldly policie feareth not God.

Take hede of these claubacks, these benemouse people that wyl come to you, that wyl folowe lyke gnatoes and Parasites, if you folowe theym, you are oute of youre boke. If it be not accordynge to Gods worde that they counsaile you, do it not for any worldly polycye, for then ye feare not God.

It foloweth in the texte. *Vt non eleuetur cor eius.* That he be not proude aboue hys brethren. A kyng muste not be proude, for God myght haue made hym a shepheard, when he made him a kyng, & done hym no wroge.

There be many examples of proude kynges in scrypture.

D. iiii.

As

Of M. Latimer.

As Pharao that woulde not
heare the message of God. He-
rode also, & put John Baptist
to death, and wolde not heare
hym, he tolde hym that it was
not lawefull for hym to marve
hys brothers wyfe.

Jeroboam also was a proude
kyng. Another kyng there
was that worshipped straunge
Gods and Idols, of those men
whō he had ouercome before in
battayle, and when a prophet
tolde hym of it. What sayd he.
Who made you one of my coun-
cel. These were proude kynges,
theyr ensamples are not to be
folowed.

But wherefore shall a kyng
feare God, and turne neyther
to the ryght hande, nor to the
left? Wherefore shall he do all
thys?

The seconde sermon

thys: *Vt longe tempore regnet ipse et filii eius* That he may raigne long, he and hys chyldren. Remembre thys I besech your grace. And whē these flatterers, and flybbergibes an other daye shall come & clawe you by the backe and say.

Syz trouble not your selfe? What shold you study? Why shold you do this or that. Your grace maye answer thē thus, and say. What Syzra, I perceyue you are wery of vs, and our posteritye. Doeth not God saie in such a place. That a king shold wryt oute a booke of Gods lawe, and reade it? learne to feare God. And whye? That he and his, might raygne long I perceyue nowe thou arte a traytoure.

Tell

Of M. Latimer.

Tell hym this tale once, and
I warrāt you he wyl come no
more to you, neyther he, nor a-
ny other after such a sorte.

And this shal your grace driue
these flatterers & claubackes
awaye. And I am afrayed I
haue troubled you to longe.

Therefore I wyl furnyssh the
texte nowe wyth an hystory of
two, and thē I wyl leaue you
to God. Ye haue heard how a
king ought to passe y tyme. He
muste read the booke of God, &
it is not enoughe for hym to
reade, but he must be acquaint-
ted wyth all scripture, he must
studdye, and he muste praye, &
howe shall he do both these.

He maye learne at Salomon,
God spake vnto Salomon,
when he was made a kynge, &
bade

The seconde sermon

hade hym aske of hym what he
woulde, and he should haue it.
Make thy petition sayed God,
and thou shalt obtayne.

Nowe marke Salomōs pray
er. *domine, O domine deus*, sayd he. O
Lorde God, it is thou that hast
caused me to raigne, and haste
set me in my fathers seate, for
thou God onely doeste make
kynge. Thus should kynge
praise God, and thanke God
as Salomon dyd.

But what was his petition?
Lorde, sayed he. *Damihī cor docile*.
He aske a docible herte, a wyle
herte, and wyledome to go in
and to go out, that is to begyn
all myne affayres well, and to
brynge thē to good effecte and
purpose, that I may learne to
guyde and gouerne my people
When

Of M. Latimer.

Whē he had made his petition
it pleased God wel that Salo-
mon asked wisdom, & neyther
ryches nor longe lyfe, & there-
fore God made hym thys an-
swere, Becaue thou hast chose
wysedome aboue al thynges I
wyl gyue y it, & thou shalt be y
wysest kyng that euer was be-
fore the, and so he was, & the
wisest in al kynds of knowlege
that euer was syth, & thoughe
he did not aske riches, yet god
gaue him both ryches and ho-
noure, more then euer anye of
hys auncitours had.

So your grace must learne
howe to do of Salomon. Ye
must make your petition, now
study, nowe praye. They must
be yoked together, and thys is
called pastime wyth good com-
panye

The seconde sermon.

pany. Nowe whē God had ge-
uen Salomon wysedome, he
sente hym by and by occasiō to
occupy hys wyt. For God gaue
neuer a gyft, but he sent occa-
sion at one tyme or an other to
shewe it to Gods glory. As if he
sent riches, he sendeth poore mē
to be helpe d wyth it. But now
must men occupy theyr goodes
otherways. They wil not loke
on the poore, they muste helpe
their childe, & purchase them
more lād thē euer their grand-
father had before thē. But I
shall tell you what Christ sayd.
He that loueth his child better
thē me is not worthye to be my
disciple. I cā not se how ye shal
stande before God at the later
daye, when thys sentence shall
be layed agaynstē you.

But.

Of M. Latimer.

But to returue to my purpose, there were two poze women came before Salomon to complayne. They were two harlots, and dwelled togyther in one house, & it chaunced within .ij. dayes they chylde both. The one of these womē bi chaunce in the nyght had kyled hyr child and rose priuely & wēt to the other woman, and toke hir lyue chylde away, and left hir dead chylde in hys place.

Upon that they came boeth before Salomon to haue the matter iudged, whose the child was. And the one sayed, it is my chylde. Naye, sayeth the other, it is myne. So there was yea, and naye, betwene them, and they helde by the matter wyth skoldinge after a womanlye

The seconde sermon

ly fashyon. At length Salomō repeted theyr tale as a good iudge, ought to do, and sayd to the one woman.

Thou sayst the childe is thine, yea sayed she. And thou sayste it is thine to the other. Well, fetch me a swerd sayed he. For there was no way now to trye whiche was the true mother, but by naturall inclination.

And so he sayed to one of hys seruantes. Fetch me a swerde and deuyde the chylde betwene them. Whē the mother of the chylde that accused the other hearde hym saye so. Pae for Goddes sake sayed she, let hyr haue the whole chylde, and kill it not. Pae quod the other, neyther thine, nor myne, but let it be deuidd.

Then

Of M. Latimer.

Then sayed Salomon. Geue
thys woman the chylde, thys
is the mother of the chylde.

What came of thys? *Audiuit omnis
Israel.* When all Israell heard of
thys iudgemente, they feared
the kyng. It is wysedome and
Godly knowlege that causeth
a kyng to be feared. One word
note here for Gods sake, and I
wyl trouble you no lenger.

Woulde Salomon be ynge so
noble a kyng heare. ij. poore
wome. They were poore, for as
the scripture saith. They were
togpyther alone in a house, they
hadde not so muche as one ser-
uaunt betwene them boeth.

Woulde kyng Salomon I
say heare them in his own per-
son? Yea forsothe. And yet I
heare of many matters before
my

The secoude sermon

my Lorde Protector, and my
Lorde Chaunceloure that can
not be hearde. I muste desyre
my Lorde protectours grace to
heare me in thys matter, that
your grace would heare poore
mens suites your selfe. Putte it
to none other to heare, let the
not be delayed. The saying is,
nowe that mony is harde eue-
ry wher if he be ryche he shall
soone haue an ende of his mat-
ter. Other ar iayn to go home
with wepig teares for any help
they can obtain at any Judges
hand. Heere mens suites your
selfe I requyre you in godes be-
halfe & put it not to the heying
of these beluet cotes, these bp
shippes. Nowe a mā can skarfe
knowe them from an auncyēt
Knyght of the countrey.

E.i.

I can

Of, M. Latimer.

I can not goto my booke for
pore folkes come vnto me, desi-
ryng me that I wyll speake &
theyr matters maye be heard.
I trouble my Lord of Canter-
burge, & beyng at hys house
nowe and then I walke in the
garden lokyng in my booke, as
I canne do but little good at
it. But some thyng I muste
nedes do to satisfie thys place.

I am no soner in the garden
and haue red a whyle, but by
and by cometh there some or
other knocking at the gate.

Anone cometh my man and
sayth. Syr, there is one at the
gate woulde speake wyth you.
When I come there, then is it
some or other that desireth me
that I wyll speake that hys
matter might be heard, & that
he

The seconde sermon.

he hath layne thys longe at
great costes and charges, and
can not once haue hys matter
come to the hearing, but amōg
all other, one especially moued
me at thys tyme to speake.

Thys it is (y). A gentylwoman
came to me and tolde me, that
a greate man kepeth certayne
landes of hys from hyr, & wil-
be hyr ternaunte in the spite of
hyr tethe. And that in a whole
twelue moneth she coude not
gette but one daye for the hea-
rynge of hyr matter, and the
same daye when the matter
woulde be hearde, the greate
manne broughte on hys syde a
greate syghte of Lawyers for
hys counsaile, the gentylwo-
man had but one mā of lawe:
and the great man waxes hūm

Of M. Latimer.

So that he cā tell what to do, so
that when the matter came to
the poynte, the Judge was a
meane to the gentylwoman,
that she wold let the great mā
haue a quietnes in her Lande.
I beseeche youre grace that ye
wyl loke to these matters.

Hear them your selfe? Viewe
your Judges? And heare poore
mens causes. And you proude
Judges hearken what God say-
eth in hys holys boke. *Audite illos,*
in paruum ut magnum. Hearc the ym
sayeth he, the small as well as
the greate, the poore as well as
the ryche. Regarde no person,
feare no man. Why? *Quia domini*
iudicium est. The iudgemente is
Goddes.

Marke thys sayinge thou
proude Judge? The deuyl will
brynge

The seconde sermon,
brynge thys sentence at the
dape of Dombz. Helwyl be ful
of these Judges if they repent
not and amende.

They are worse then the wic-
ked Judge that Chyiste spea-
keth of, that neyther feared
God, nor the worlde. There
was a certayne wyddowe that
was a suter to a Judge, & she
met hym in euery corner of the
streate, crynge. I praye you
heare me, I besech you heare
me, I aske nothyng but ryght

When the Judge sawe hyr
so importunate, though I fere
neyther God, sayth he, nor the
worlde, yet bycause of hyr im-
portunatenes I wyl graunte
hyr requeste.

But our Judges are worse
then thys Judge was. For
E.iii they

Of, M. Latimer.

they wyl neyther heare men
foz Gods sake, noz feare of the
worlde, noz importunate nes,
noz any thyng else. Pea some
of them wyl commaund them
to ward, if thei be importunat.

I hearde saye, that when a
suter came to one of theym, he
sayed. What fellowe is it that
geueth these folke counsayl to
be so importunate, he would be
punyshe d & comytted to ward.

Mary syz, punishe me then, it
is euen I that gaue them cou-
sayle, I woulde gladiye be pu-
nished in suche a cause. And if
ye mend not, I wyl cause the
to crye oute vppon you styll:
euen as longe as I lyue. I
wyl do it in dede, but I haue
troubled you long. As I begā
wyth this sentence. *Quicumque*
scripta sunt, etc. So wyl I end now
wyth

The seconde sermon

wyth thys terte. *Beati qui audiunt
uerbum dei, et custodiunt illud.* Blessed
are they that heare the worde
of God and kepe it.

There was an other sute and
I had almooste forgotten it.

There is a poore woman that
lyeth in the flete, and can not
come by anye meanes that she
can make, to hyr answeare, and
woulde fayne be baylled, offe-
rynge to put in suerties, worth
a thousande pounde and yet
she cā not be hard. We thinke
this is a reasonable cause, it is
great pitie & such things shold
so be. I besech God, that he wil
graunte that all that is anyse
may be amēded & we mai hear
his worde, & kepe it, & we maye
come to & eternall blisse, to the
which blyss I besech God to
bryng both you & me. Amen.

E.iii.

The

The thynde

Sermon of Mayster Hughe

Latimer, whpche he preached before

the Kinge wpthin hys graces

Palapce at Westminster

the .xii. daie of

Marche.



*Verumque scripta sunt ad
nostram doctrinam scrip-
ta sunt.* Althinges þ

are wrytten, are
wrytte to be oure
doctrine. Al thin

ges that be wrytten in Gods
holpe Boke the Byble, were
wrytten to be oure doctrine
longe before our tyme, to serue
from tyme to time, and so forth
to the worldes ende.

Ye shall haue in Remem-
braunce, mooste benygne and
gracyouse AudIENCE, that a
prea-

The thyrde sermon
preacher hath. ii. offices, and
the one to be vsed orderly after
an other.

The fyrste is *Exhortari per sanam
doctrinam*. To teach true doctrine
He shall haue also occation of-
tentymes to vse an other, and
that is, *Contradicentes conuincere*. To
reprehende to conuynce, to cō-
fute gaynesayers & spurners
against the truth.

Whye? you wyl saye, wyl
anye bodye gayne saye true
doctryne, and sound doctrine?
Well, let a preacher be sure, &
hys doctrine be true, & it is not
to be thought, that any bodye
wil gainesaye it. If. S. Paule
had not forlene that ther shold
be gaynesayers, he hadde not
neade to haue appoynted the
confutation of gaynesayinge.
Was

Was there euer yet preachers, but ther were gaynsaiars: that spurned: that winst: y whynpered agaynste hym: that blasphemed, that gaynesayed it:

When Moyses came to Egypt wyth sounde doctrine, he had Pharaο to gaynesay hym. Jeremy was the minister of the true word of God, he had gain sayers the priestes, & the false Prophets borne vp by Achab.

Ely had all Bals priestes supported by Ielabel to speake agaynste hym.

John Baptiste and our Sauioure Iesus Christe, had the Phariseis, the Scribes, & the priestes gaynsayers to theym. The Apostles, y Apostles had gayne sayers also, for it was sayd

The thyrde sermon
sayd to saynt Paule at Rome.
Notum est nobis quod ubique secte huic con-
tradicitur We knowe that euery
man doth gaynesaye thysler-
nyng. After the Apostles time
the trueth was gaynesayed w
tyrātes, as Nero, Marentius,
Domitianus, and suche lyke,
and also by the doctrine of wic-
ked heretikes.

In thep opish masse time, ther
was no gaynsaynge, al thyn-
ges semed to be in peace, in a
concorde, in a quiet agreement.
So longe as we had in adora-
tion, in admiratiō, the popyshe
masse, we were then withoute
gaynsaying. What was that?

The same y Christe speaketh
of. *Cum fortis armatus custodierit atriū et c.*
When Sathā the deuyl hath
the guydyng of the house, he
kepeth

Dr. M. Latimer.

Keepeth all in peace & is in his
possession. when Satan ru-
leth, and bereth domynion in
open Religion, as he dyd with
vs whē we preached pardon mat-
ters, purgatory matters & pyl-
grimage matters, al was qui-
et. He is ware inough, he is wi-
ly, and circūspect for stirryng by
any sedicion. When he keepeth
his territory all in peace.

If there were any manne
that preached in Englād in ti-
mes past, in the popes tymes,
(as peradventure ther was. 11
or. iij.) straight way she was ta-
kē & naped in y head wyth the
title of an heretique. Whē he
hath the religion in possession
he sturreth byppe no sedytion,
I warrent yow.

Howe many discētions haue
we

The thirde sermon

we hearde of in Turkye? But
a fewe I warrant you. He bu-
syeth hym selfe there wyth no
discention. For he hathe there
dominũ in the open Religion,
& readeth not to trouble hym
selfe any further.

The Jewes lyke ronnagates
where so euer they dwell (for
they be disperst & be tributari-
es in all contryes where they
enhabyte) loke ye. Heare ye a-
nye heriseis amonge them?

But when *fortis super uenerit*, when
one stronger then the Deuyl,
cometh in place, whych is oure
Sanioure Iesus Chyste, and
reueleth hys worde, then the
Deuyl roareth, thē he bestyr-
reth hym, then he rayseth di-
uersitie of opiniōs to flounder
Gods word. And if euer cōcord
should

should haue bene in Religion,
 when shoulde it haue bene but
 when Chyste was here? Ye
 fynde faulte wyth preachers,
 and saye, they cause sedition.
 We are noted to be rash, and
 vndiscrete in our preachynge.
 Yet as discrete as Chyste was
 ther was diuerfitie, yea, what
 he was him self. For whē he as-
 ked what men called hym. His
 Apostles answered him. Some
 saye, you are Johan Baptiste,
 some saye you are Helias, and
 some saye, you are one of the
 prophets, and these were they
 spake beste of hym. For some
 sayed, he was a Samaritane,
 that he had a Deuyll wythin
 him, a gloser, a drincker, a pot-
 companion.

There was neuer Prophet
 to be

The thyrde sermon
to be compared to him, and yet
was ther neuer more discenti-
on then when he was, & prea-
ched hym selfe.

If it were cōtrariēd thē, wil ye
thynke it shal not be cōtraryed
nowe, when charitie is so colde
and iniquitye so stronge. Thus
these backebiteres, and sclau-
nderers must be conuincēd.

Sainte Paule sayed. There
shall be intractables, that wil
whympe and whine, ther shall
be also Vaniloqui, vayne spea-
kers. For the whyche Saynte
Paule appoynteth the prea-
cher to stoppe theyr mouthes
& it is a preachers office to be
a mouth stopper.

This daye I muste some-
what do in the seconde offyce,
I muste be a gynesayer, and

¶

I must stoppe theyr mouthes,
conuynce, refell, and confute
that, they speake sclaūderous-
lye of me.

There be some gaynesayers
gaynesayers, for there be some
sclaunderouse people, bayne-
speakers, and *intractabiles* whych
I must nedes speake agaynst.

But fyrste I wyll make a
thorte rehearsall to put you in
memorve of that, that I spake
in my laste Sermon. And that
done, I wyll confute one that
flaūdereth me. For one ther is
whiche I must nedes answer bnto,
for he sclaūdereth me for my
preachynge before the kynges
maiestye. There be some to
blame, that when a preacher
is wearie, yet they wyll haue
hym speake all at once.

Of M. Latimer.

Ye must tary till ye here moze.
Ye must not be offended till ye
here the rest. Heare al and then
iudge al. What ye are verye ha-
ste, very quicke wth youre prea-
chers: But befoze I enter fur-
ther into thys matter I shal de-
sire you to praye. & c.

Fyyst of all as touchynge my
fyyst sermon, I wyl runne it o-
uer cursorie, ryppling alytle the
matter. I brought in an hysto-
rye of the Bible, excytinge my
audience to beware of bywale-
kynges, to walke ordinatelye,
playnly, the kynges hygh way,
and a grete to that, which standeth
wyth the orde of a Realme.

I shewed you how we were vn-
der the blissing of God, for our
kyng is Nobilis, I shewed you
we haue a noble kyng. True

It is

inhe-

The Epilo-
ge, or rehearsal
of the fyyste
sermon.

The third sermon

inheritoure to the crowne without doubt. I shewed furthermore of his godly education. He hath suche schole Mاستers as can not be gotten in all the Realme a game. Wherefore we maye be sure þat God blessed this Realme, althoughe he cursed þe realme, whose ruler is a chyld, vnder whō the officers be clime bynge, and glenynge, sturynge, scrachynge, and scappynge, and voluptuously set on banketyng and for the mayntenaunce of their voluptuousnes, go by walkes. And althoughe he be yong he hath as good, and as sage a counsaile, as euer was in England, which we maye wel know by their godly proceedinges, and settinge fourth of the worde of God: Therefore lette vs not be

The kynge's
Scolenasters
are pray-
sed.

The Coun-
saile of
Englande
haue thep-
condynge
and worthy
people wor-
thie

be worse; then the stiffe necked
 Jewes. In kinge Iosias tyme,
 (who beyng ponge dyd alter,
 chaunge and corctie wonder-
 fully the religion) it was neuer
 hard in Feurpe that the people
 repyned or layed, The kyng is
 a child. This geare wyl not last
 long. It is but one or two mens
 doinges. It wyl tarpe but for
 a tyme. The kyng knoweth it
 not. Wo worth that euer such
 men were bozne. Take hede lest
 for our rebellion God take hys
 blessing awaye from vs. I en-
 tred into the place of the kyngs
 pastyme. I tolde you howe
 he muste passe hys tyme in tea-
 dyng the boke of God (for that
 is the kynges pastyme by gods
 appoyntemente) in the whyche
 boke he shal lerne to feare God,

The people
 dyd not re-
 pnye agaynst
 the kyng Iospa-
 as in hys mi-
 norite.

What is a
 dyunce lpe
 pastyme.

The third sermon

God is care-
full for a kin-
ges house and
the order of the
same.

Oh howe carefull God is to
set in an order all thynges that
belong to a kyng, in his cham-
ber, in hys stable, in hys trea-
sure house.

The kinge is
in euery man-
nes mouth
when it ma-
kes for theyr
purpose.

These peuishe people in this
Realme haue nothyng but the
kyng, the kinge in theyr mou-
thes, when it maketh for theyr
purpose. As ther was a doctor
that preached, the kinges maie-
sty hath his holy water, he cre-
peth to the crosse, & the thet haue
nothyng but the kyng, the
king in their mouthes. These
be my good people that muste
haue their mouthes stoppe, but
if a man tel them of the kynges
proceedynges, now we they haue
theyr chystes, and theyr putofs
lainge, we maye not go before a
lawe, we maye breake no order.

Many
shyftes and
put offes,

These

These be the wicked preachers,
 ther mouthes muste be stoppe,
 these be the gapers. Another
 thing ther is þat I told you
 of, Ne eleuetur cor regis, etc. The
 kynge must not be proude ouer
 hys brethren. He must order his
 people wyth brotherly loue and
 charite. Here I broughte in ex-
 amples of proude kynges. It
 is a greate pride in kynges and
 maiestrates when they wyl not
 heare, nor be cōformable to the
 sound doctrine of god. It is an
 other kinde of pride in kynges,
 when they thynke the selues so
 high, so lofty, that they disdain
 & thinke it not for their honour
 to heare poore mens causes the
 selues. They haue claubackes
 & say vnto the. What sit? what
 nede you to trouble your selfe?

a kynge must
 not be proude
 i. Kyndes of
 pride in a
 kyng
 kynges haue
 clauwe backes
 and docters
 speke more
 of his fellowe
 aboute them

I.iii. take

The third sermō

Clauibackes
counsell.

A kyng
must pray as
wel as rede

Salomon
prayed for
wysedome

take you youre pleasure, hunte,
Hauke, daunce, and dallie,
let vs a lone: we wpll gouerne
and order the commune weale
matters well ynoughe. And
woyth them, they haue bene the
roote of al myschife and destruc
cion in thys Realme. A kyng
ought not only for to reade and
study, but also to praye. Let
hym bozowe example at Salo
mon, who pleased God byghlye
wyth hys petition, despyng no
worldly thinges, but wysedom,
whych God did not onely graunt
hym, but because he asked wys
dome, he gaue hym manye mo
thynges. As ryches, honoure,
and such like. Oh, how it pleas
ed God that he asked wisdome
And after he had geue him this
wisdome he sent hym also occa
sion

tion to vse the same by a couple
of strumpets. Here I told an ex
ample of a meke kynge, who so
continued, vntill he came into
the company of strange womē.
He had the not by meanes, or
by anye other, but in hys owne
persan, and I thinke verely the
natural mother had neuer had
her own childe if he had not heid
the cause hym selfe. They were
Meretrices. Whoores althoughe
some excuseth þ matter, and say
they were but tpyplers, such as
kepe alehouses. But it is but fo
ly to excuse the, seyng þ Jewes
were such, & not vnlke, but thei
had they stews & the maynte
nance of whordom as they had
of other byces. One thyng I
must here desier you to refoyme
my lordes. You haue put downe

Salomon
herd the cau
ses and com
plaintes of
hys people
in hys owne
persone.

A Latimers
request to
the lordes for
the abolishe-
ment of whoz-
dome.

the Stues. But I praye you
what is the matter a mended &
what a dayleth that & ye haue
but changed the place, & not ta-
ken the whozedome awaye. God
should be honored euery where.
For the scripture sayth Domini
es terra et plenitudo eius. The
earth & the land is the Lordes.
What place shuld be the win a
Christiā realme left, for to disho-
nour God. I must nedes shewe
you such newes as I here. For
thoughe I se it not my selfe, not
withstandinge it cometh faster to
me the I would wishe. I do as
S. Paule doth to the Corinthiās
Auditur in vos stuprū. There is
such a whozedome amonge you
as is not amonge the gentiles.
So lyke wise. Auditur, I here
say, & ther is such whozedome in
Eng.

Englande as neuer was sene
the like. He charged al the Co-
rinthians for one mans office
sayinge. They were al guilty for
one mans synne, if they would
not correcte and redresse it, but
winke at it. Lo, here may you se
how that one mans sinne pollu-
ted al Corinth. A litle leauen as
S. Paulle sayeth, corrupteth a
greate deale of dowe. Thys is,
Cōmunicare alienis Pecaris, to be
partaker of other mens sines I
aduertise you in goddes name
loke to it. I here say, ther is now
more whozedom in London,
the euer ther was on the bācke.
These be the newes I haue to
tell you. I feare they be true.
Ye ought to here of it, and re-
dresses it, I here of it, as paul
sayeth, Aliqua ex parte credo.
Ther is more open whozedom
more

All the Corin-
thians char-
ged for wo-
mans synne

More whoze-
dom in Lon-
don the euer
ther was on
the banke,

The third sermon

Of one that
reported. **W.**
Latimer to
be a sedici-
ous fellowe.

Christ was
noted for a se-
ditione stir-
rer of the peo-
ple.

more stuede whoredome then ea-
uer was before. For Gods sake
let it be looked vpon. It is your
offyce to se vnto it. Now to my
confutation. Ther is a certayne
man that shortly after my fyrst
sermon, beyng asked if he had
bene at the sermon that day, an-
swered, yea: I praye you said he
how lyked you hym? maye say-
ed he, euen as I lyked hym al-
wayes, a sedicious fellowe. Oh
lord he pinched me ther in dede,
nay he had rather a ful bytte at
me. Yet I comfort my self with
that, that Christ hym selfe was
noted to be a sturter vp of the
people against the Emperoure,
and was contented to be called
sedicious. It becommeth me to
take it in good worthe, I am
not better then he was. In the
kynges

kings daies that dead is, a mea-
 nre of vs were called together
 before hym to save our myndes
 in certayne matters. In the end
 one kneleth me downe, and ac-
 cuseth me of sedicio, that I had
 preached sediciouse doctryne. A
 heuie salutacion, and a harde
 poynt offuche a mans doynge,
 as if I shoulde name hym, ye
 woulde not thinke it. The king
 turned to me and sayed. What
 saye you to that syr? The I kne-
 led downe, and turned me firste
 to myne accuser, and requyred
 hym.

Syr, what fourme of prea-
 chinge woulde you appoynt me
 to preache before a kynge?
 Wold you haue me for to prea-
 che nothyng as concernynge
 a kynge in the kynges sermōe
 haue

John M. La-
 timer was ac-
 cused to our
 late kyng
 of famous
 me norpe
 kyng Hen-
 ry the eighth
 and hys an-
 were.

The third sermon

His answer
to the kynge.

Haue you any commysion to a
poynt me what I shal preache.
Besydes this, I asked hym dy-
uers other questions, and he
wold make no answere to none
of them all. He had nothynge to
saye. Then I turned me to the
kynge, and subynpted my
selfe to hys Grace and sayed I
neuer thought my selfe worthy,
nor I neuer sued to be a prea-
cher before your grace, but I
was called to it, & wold be wyl-
lynge if you mislike me, to geue
place to mi betters. For I graunt
ther be a great many moze wor-
thy of the rounne the I am. And
if it be your graces pleasure so
to allowe the for preachers, I
could be cōtent to bere their bo-
ks after them. But if your
grace allowe me for a preacher

I woulde desyre your grace to
geue me leaue to dyscharge my
conscience. Geue me leaue to frame
my doctrine accordyng to myne
audience. I had byne a veri dolt
to haue preached so, at the boz-
ders of your realme, as I preach
before your grace. And I thake
almightye God, whych hath all
wayes byne my remedy, that my
sayinges were well accepted of
the kynge, for lyke a gracious
Lorde he turned it into a nother
communicacyon. It is euen as
the scripture saith. Cor Regis in
manu domini. the Lorde dyrected
the kynges hart. Certaine of my
frendes came to me wyth teares
in theyr eyes, and tolde me, they
loked I shoulde haue bene in the
tower the same nyght. Thus
haue I euer more bene burde-
ned

In preaching
we must haue
respect to the
place and to
the persons,

The thyrde sermon

M La'imer
was euer bo-
de of sediciō
and yet stpl
charged
and burde-
ned therewith

ned wyth the worde of sediti-
on. I haue offended God gre-
uouſlye, transgrefſynge hys
lawe, and but for hys remedy
& hys mercy, I woulde not loke
to be ſaued. As for ſedicion, for
ought that I knowe, me thyn-
kes, I ſhoulde not nede Chriſt,
if I myght ſo ſaye. But if I be
cleare in anye thyng, I am
cleare in thys. So farre as I
knowe myne owne herte, there
is no man further from ſedici-
on then I, the whyche I haue
declared in al my doynges, and
yet it hath bene euer laied to me
Another tyme, when I gaue
ouer mine office, I ſhould haue
receyued a certayne dutye that
they cal a Pentecoſtal, it came
to the ſumme of fyftye and fyue
pound, I ſent my commiſſarye
to

to gather it, but he coulde not
he suffered. For it was sayed a
sedicion shoulde ryle vpon it.

Thus they burdened me euer
wyth sedicion. So thys gentil-
man commeth vpon nowe wyth
sedicion. And wote ye what? I
chaunced in my laste Sermon
to speake a merke worde of the
new Milling, to refreche my au-
ditoz, howe I was lyke to put
away my newe Millynge for an
old grote, I was herein noted
to speake sediciouly. Yet I con-
forte my selfe in one thyng, & I
am not alone, and that I haue
a fellowe. For it is, Consolatio
miserorū. It is the comforte of
the wretched to haue company.
Whē I was in trouble, it was
objected and sayed vnto me, & I
was singular, that no manne
thoughe

How. M. La-
timer hys pe-
tecostall
was de-
tepued and
suppon what
shpall

Of the newe
Millinge.

M. Latimer
noted of a
pagala rpte.

thought as I thought, that I
 loued a synngularyte in all that
 I dyd, and that I tooke away,
 contrary to the kynge, and the
 whole parliamente, and that I
 was trauayled wyth them, that
 had better wyttes then I, that
 I was contrari to them al. Ma
 rye sayd thys was a soze thunder
 bolte. I thought it an yrk some
 thinge to be alone, and to haue
 no fellowe. I thoughte it was
 possyble it myghte not be true
 that they tolde me. In the. vii.
 of Ihon the Brestes sente oute
 certayne of the Jewes to bring
 Christ vnto them byolentlye.
 Whē they came into the tēple,
 and harde hym preache, they
 were so moued wyth his preach
 ynge, that they returned home
 agayne, and sayed to them that
 sente

sente them. Nunquam sic locutus
est homo ut hic homo. There
was neuer man spake lyke this
mā. The answered the Pharises
Num et uos seducti estis? What
ye brainspycke fooles, Ye hoddye
peckes, Ye doddye poulles, ye
huddes, do ye beleue hym? are
you seduced also? Nunquid ex

A paraphra-
tical exposi-
tion.

Principibus credidit in eum. Did
ye le anre greate man, or anye
great offycer take hys part: doo
ye le any boddy follow hym, but
beggerlye fyshers, and suche as
haue nothyng to take to? Num
quis ex Phariseis? Doo ye le anye
holy man: any perfect man: any
learned man take hys parte?

Turba que ignorat legem execrabi-
lis est. Whys laue people is accur-
sed, it is they that know not the
lawe, that takes hys parte, and

none elles.

The bps
shoppes called
the people ig
norant and
they were the
cause of it
them selues.

Lo here the Pharises hadde
nothyng to choke the people,
wyth al, but ignoraunce. They
dyd as our bps shoppes of Eng
lande, who vpbayded the peo
ple al wayes wyth ignoraunce,
where they were the cause of it
them selues. There were sayeth
saint Iohn. Multi ex principis
bus, qui crediderunt in eu. Many
of the chiefe menne beleued in
hym, and that was contrarie
to the Pharises sayinge. Oh
then by lyke they belyed him, he
was not alone.

M. Latimer
hath gotten
slay the pro
phet to be his
companion
in sedition.

So thoughte I, there be
more of myne opinton then I,
I thought I was not alone. I
haue nowe gotten one felowe
more, a companion of sedition,
and wote who is my felow: C

saye

sai the Prophete, I speake but
of a lytle preaty myllynge. But
he speaketh to Hierusalem af-
ter an other sorte, and was so
bold to meddle with theyr coine.

Marke well
thys terme.

Thou proude, thou couetouse,
thou hautye cytye of Hierusalem.

Esay meda-
led wpth the
copie of the

Argentum tuū uersum est in scoriam.

Thy syluer is turned into,
what? into testyng? Scoriam, in
to drosse. Ah sediciouse wretche,
what hadde he to do wyth the
mynte? Why shoulde not he
haue lefte that matter to some
mayster of policy to reuouer?

Thy Syluer is drosse, it is
not fyne, it is counterfayte, thy
siluer is turned, y^e hadst est good
syluer. What pertained that to
Esay? Mary he espyed a pce of
diuinity in that polici, he threat-
neth the goddes vengeance for

The third sermon

Two causes
why money
in Flapes
tyme was
more baser
and worse.

it. He went to the rote of the mat-
ter, whych was couetousnes. He
espyed two pointes in it, that ey-
ther it came of couetousnesse,
whych became hym to reproue,
or els that it tended to the hurte
of the poore people, for the naugh-
tines of the spluer, was the occa-
sion of dearth of all thynges in
the Realme. He imputeth it to
them as a greate cryme. He may
be called a mayster of sedicion
in dede. Was not thys a sedyci-
ouse harlot to tell them thys to
theyr beardes, to theyr face.

Flap medel-
eth wpth bin-
tainers.

Thys sediciouse mā goeth al-
so forth, sayinge. Vinum tuum
mixtum est aqua. Thy wyne is
myngeled wpth water. Here he
medleth with vinteners, be like
ther were buyers in those dayes,
as ther be now.

It had bene good for our mis-
 sal priestes to haue dwelled in
 that cōtrye, for they might haue
 bene sure to haue hadde theyre
 wyne wel myngled wyth water. **Chapter L.**
I remembre howe scrupulouse
 I was in my tyme of blyndnesse
 and ignorauncye, when I shuld
 saye masse, I haue put in water
 twyle or thryle for saylynge, in so
 muche when I haue bene at my
 Remēto, I haue had a grudge
 in my conscyence, fearynge that
 I hadde not putte in water
 ynoughe.

Chapter L.
 Patimer was
 scrupulous
 when he was
 a Masse say-
 er, in de-
 faye of hys
 wyne wth
 water.

And that which is here spoken
 of wine, he meaneth it of al wyne
 in the cōtrye, of al kindes of facul-
 ties, for they haue al theyr med-
 les and mynglynges. What he
 speaketh of one thyng, he mea-
 neth generally of al. I must tell
 E.iii. you

Patime spoke
 of one wyne
 but he mente
 of mo.

The thirde sermon

Cloth makers
are be-
come Potica-
ries, yea and
amongst the
Gospellers.

you more newes yet.

I here saye, there is a cer-
taine connyng come vp in myn-
yng of wares.

Howe saye you, were it not won-
der to here that clothe makers
should become poticaries

Yea and as I heare saye,
in suche a place, whete as they
haue professed the Gospel, and
the word of God most earnestly
of a longe tyme. Se how busie
the Deuell is to sclaunder the
word of gode. Thus the poore go-
spel goeth to wracke. Yf his clo-
the be xxiii. perdes lōge, he wyl
set hym on a racke, and stretch
hym out wyth ropes, and racke
hym tyll the senewes shrinke a
gayne, whyles he hath brought
hym to xxvii. yardes. Whē they
haue brought him to that per-
fection, they haue a pretty feate

A pretti kind
of multipli-
inge,

Of M. Patimer.

to thicke him againe. He makes me a powder for it, and playes the poticary, they call it flos powder they do so in corporate it to the cloth, that it is wonderful to consider, truly a goodly inuention.

flos the powder.

Oh that so goodly wittes should be so playfully applied, they maye well deceyue the people but they cannot deceyue God. They were wont to make beddes of flocks and it was a good bed to, now they haue turned their flocks into a powder to playe the false sheaues with it. O wicked deuill what can he inuent to blasphem Goddes worde? These mixtures come of couetousnes. They are playne theft. Woe worthe that these flocks should so slander the worde of God.

These mixtures and mulippinages are theft.

G.iii.

As

The third sermon

As he saied to the Jewes, thy
wyne is myngled wpth water,
so myghte he haue sayed to vs
of thys Lande. Thy clothe is
myngled wpth stockepouder.
He goeth yet on. Thys sedici-
ouse man reprocueth thys hono-
rable cytpe, and saied. Principes
tui infideles. Thou land of Hier-
usalem, thy magystrates, thy
Iudges are vnfaythefull, they
kepe no touche, they wyl talke
of many gaye thinges, they wil
pretende this and that, but they
kepe no p[ro]misse. Thei be worse
then vnfaythefull, he was not
afraid to call the offycers vn-
faythful. Et socii furum. Felowes
of theues, for theues and the-
ues felowes, be all of one sorte.
They were wonte to saye. Aske
my felowe yf I be a thiefe. He
cal

Esap was
sumwhat ho-
mely: when
he calleth the
magystraes
vnfaythful
and fellows
of theues.

callefth pynces theues. Why,
 at pynces theues? What a se-
 dictious harlot was thys? was
 he worth to liue in a commune
 wealth that would cal pynces
 on þ wyle, felowes of theues?
 Had they a standynge at Moo-
 ters hyll, or Stengat hole to
 take a poutler? Why? dyd they
 stande by the hyghe waye syde
 Dyd they robbe? or breake o-
 pen any mā's house or doze? No
 no. That a is grosse kind of the
 ynge. They were pynces, they
 had apyncekynde of theue-
 ynge. Omnes diligunt munera.
 They all loue byrbes. Bybery
 is a pyncekynde of theuing.
 Thei wil be waged by the rich,
 epyther to geue sentēce agaynste
 the poore, or to put of the poore
 mannes causes. This is the no-
 ble

There are two
 kynde of the-
 ynages, a
 grosse kynde
 of the ynage
 and a pynce-
 kynde of
 the ynage.

Bybery is
 a kynde of
 the ynage.

The third sermon

Bypbes haue
gotten a new
name and un-
der a co-
loure are cal-
ld gentyl re-
wardes, but
that is not
theyr chryste
name.

We are wor-
se then the
stiffe necked
Jewes.

ble theste of princes, and of ma-
gistrates. Thei are bybetakers.
Nowe a dayes they call them
gentle rewardes, let them leaue
their colourynge, and cal them
by their Christian name. Byp-
bes. omnes diligunt munera. Al, al
all the pynces, all the Judges,
all the Iudges, all rulers aere
bybers. What? were all the
magistrates in Ierusalem, all
bybetakers & none good? No
doubte there were some good,
This word omnes, signifeth the
mooste parte, and so there be
some good I doubte not of it in
Englande. But yet we be farre
worse then those styfnecked Je-
wes. For we reade of none of
the y wised, or kicked agaynst
Esaies preachinge, or sayd y he
was a seditious fellowe. It be-
houeth

houeth the magistrates to be in
credite. & therfore it might seme
þæt Clay was to blame to speake
opeli against the Magistrates.
It is verpe sure that they that
be good wyl beate, and not
spourne at the preachers, they
that be faultye they muste a-
mende, and nether spourne,
noz wynte, noz whyne. He that
syndeth hym selfe touched or
galled, he declareth hym selfe
not to be vpryghte.

The good
wyl not spur
ie noz kpeke
at the prea-
cher.

So it sayth
hy a galled
horse.

Woo worth these gistes, they
subuert iustyce euerye where.
Sequuntur retributiones. They
folow bribes. Some what was
geuen to them befoze, and they
muste nedze geue somewhat a-
gaine, for gifte gafe was a good
fellow, this gyffe gaffe led them
clene fro iustice. They folow gif-
tes.

Bpff. Gaffe
was a good
fellowe.

The third sermon

A good fel-
low was bid
to a break-
fast to a pud-
dyngge.

They follow
bythes as
fast as the fi-
lows dyd the
puddyngge

A good fellow on a tyme had
an other of hys frendes to a
brokefaste, and sayed: Yf you
wyl come you shalbe welcome,
but I tel you afoze hande, you
shal haue but slender fare, one
dish and that is al, what is that
sayed he: A puddynge, and no-
thyngge els. Mary sayed he, you
cannot please me better, of all
meates that is for myne owne
toth, you may draw me round a-
bout the town with a pudding.

These bybyngge magystrates,
and iudges folow giftes faster,
then the fellow woulde followe
the puddynge.

I am contente to beare the
title of sedycio wyth Esat. Tha-
kes be to God, I am not alone
I am in no singular type. This
same man that layed sedycion
thus

thus to my charge, was asked
an other tyme, whether he were
at the sermon at Paules crosse,
he answered that he was ther,
and beyng asked what newes
ther. Mary quod he, wonderfvl
newes, we were ther cleane ab-
solved, my Mule and al had ful
absolucion, ye may se by thys,
that he was suche a one that
rode on a mule and that he was
a gentylman.

Of the stout
shorneful
gentil man
which sayed
that he & hys
Mule had
ful absoluci-
on at Paules
crosse:

In dede hys Mule was wy-
ser then he, for I dare saye, the
Mule neuer sclaundered the
Preacher. Wh what an unhap-
py chaunce had thys Mule to
carpe suche an Ass vppon hys
backe. I was there at the ser-
mon my selfe, in the ende of hys
sermon he gaue a generall ab-
solucion, and as farre as Fre-
men

The preach-
ers wordes
in hys abso-
lucion.

Mule.

member these, or suche other
lyke wete hys wordes, but at
the leaste I am sure, thys was
hys meanyng. As manye as
do knowledge your selues to be
synners, and confesse the same
and standes not in defence of it,
and hartelye abhorreth it, and
wil beleue in the death of chyst,
and be conforuable therunto,
Ego absoluo uos, quod he. Now
sayeth thys gentylinā, his mule
was absolved. The preacher ab-
solved but suche as were sorre,
and dyd repente. Ye lyke then
she dyd repente her stumblyng,
hys Mule was wyser then he a
greate deale. I speake not of
worldely wysedome, for therein
he is to wyse, yea, he is so wyse,
that wyse men maruayle, howe
he came truly by the tenth part
of

of that he hath. But in wisdom
which consisteth In rebus dei, In
rebus salutis, in godly matters,
and appertaynyng to oure sal-
uaciō, in this wysdome he is as
blynd as a beate. They be. Tan-
quam equus et Mulus, in quibus
non est intellectus. Like Horses &
Mules, that haue no vnderstan-
dyng. If it were true that the
Mule repented hys of her stum-
bling I thynke she was better
absolued then he. I praye God
stop his mouth, or els to open it
to speke better, and more to hys
glory: An other man quickned
wyth a word I spoke (as he say-
ed opprobriously agaynst the
nobility that they chyldre dyd
not set fourth Gods worde, but
were unpreachyng prelates)
was offended wyth me.

The myfre-
port of. M.
Latimer is
worldly
wyle but in
godly mat-
ters as blind
as a beataet.

A charitable
whyshe of
M. Latimer

How tender
and depnetp
eared men of
these dayes
be; that had
rather coun-
myt. xx. fau-
res then here
tel of one.

I

The third sermon.

Pooze mens
sonnes for
the most part
haue cuer
traueled a-
boute the let
tynges furth
of Goddes
worde.

Johannes
Alasco.

It is honora-
ble for the
Kynge to
be munifici-
al and libe-
ral towardes
the learned.

I did not meane so, but that
some noble mens chyldren had
set forth Goddes worde, how be
it the pooze mens sonnes haue
done it alwayes for the mooste
parte. Johannes Alasco was
here a greate learned man, and
as they saye, a noble man in his
contrye, and is gone hys way a
gayne, if it be for lacke of inter-
taynement, the more ppyte. I
woulde wyshe suche men as he
to be in the realme, for the real-
me shoulde prospere in recey-
uyng of them. Qui uos recipit,
me recipit. Who receyueth you
receiueth me (sayed chryst) and it
shuld be for the kynges honour
to receyue the and kepe them. I
hearde saye Mayster Melanc-
ton, that greate clarke, shoulde
come hyther. I woulde wyshe
hym

Def. Latimer.

hym, and suche as he is, to haue
CC. pound a yere. The big hold
neuer wante it in hys coffers at
the yeres ende. There is yet a,
mong vs. ii. great learned men
Petrus Martyr, and Bernard,
dine, whych haue a. C. marckes
a pece. I woulde the kynge
wold, bestowe a thousand pound
on that sort. Nowe I wil to my
place againe. In the later ende
of my sermō I exhorted iudges
to heare the small as wel as the
great. Iuste quod iustū est iudicate
You must not onely do iustice,
but do it iustlye, you muste ob-
serue all the circumstances.
You must geue iustice, and mi-
nister iust iudgemente in time.

For the delayinge of matters
of the poore folke, is as synfull
before the face of god as wrong

W. i.

iud.

Petrus mar
tyr and Bar-
nardine D. h
ine.

The parable
of the wicked
Judge.

iudgemente. I reherſed here a
parable of a wycked Judge,
whiche for importunities ſake,
herde the pooze womans cauſe,
&cetera. Here is a comfortable
place, for al you that crye oute
and are oppreſſed, for you haue
not a wycked iudge, but a mer-
cifull iudge to call vnto. I am
not ſo ful of folyshe pryde, but
I can conſider well ynoughe,
that ſome of you complayne w
out a cauſe. They wepe, they
wayle, they mourne I am ſure
ſome not wyth out a cauſe. I
dyd not here reprove all iud-
ges, and finde faute wyth all.
I thinke we haue ſome as pain-
full magiſtrates, as euer was
in Englande, but I wyl not
ſweare they be all ſo, and they
that be not of the beſt, muſte be
con-

Some as
payneful ma-
giſtrates in
Englande as
euer was.

contente to be taught, & not dis-
dayne to be reprehended.

David sayeth. Erudimini qui
iudicatis terrā. I refer it to your
conscience.

A good lea-
son for suche
as are magis-
trates, but
none of the
best.

vos qui iudicatis terram. Ye that
be iudges on the earth, whether
ye haue heard poore mēns cau-
ses wyth expedition or no, Ye
ye haue not, thē erudimini, be cō-
tent to be touched, to be tolde.

You wydowes, you orphanes,
you poore people, here is a con-
fortable place for you.

Thoughe these Judges of the
world wyl not heare you, there
is one wyl be content with your
importunitie, he wyl remedye
you, if you come after a ryghte
sorte vnto him.

Ye say. The Judge doth blame
you for your importunitie, it

The third sermon

is pꝛekesome vnto hym. He entered into this parable to teache you to be importune in your petition. Non defatigari. not to be wearied. Here he teacheth you, how to come to god in aduersitie, and by what meanes,, whiche is by prayer. I do not speake of the merite of Christ, for he sayeth. Ego sum via. I am the way, qui credit in me, habet vitam eternam. Who so beleueth in me hath euerlastyng life. But when we are come to Christ, what is our way to remedy aduersitie: in anguythe, in tribulations: in our necessities: in our iniuries: The waye is prayer.

We are taught by the commaundement of God. Inuoca me in die tribulationis et ego eripiam te. Thou wyddowe, thou orphane,

How and by what meanes we shuld resort to God in aduersitye

orphane, thou fatherles chyld,
I speake to the that hast no fre:
des to heape the, call vpon me
in the daye of thy trybulacion,
cal vpon me, Ego eripiam te.

The swete
promysse of
Christe:

I wyll plucke the a waye, I
wyl deliuer the, I wyl take the
awaye, I wyll releue the, thou
shalte haue thy hartes desyre.
Here is the promysse, here is the
comfort. Glorificabis me. Take
me, accepte me for the authoz
of it, and thanke not thys crea-
ture or that for it. Here is the
Judge of al Judges, come vn-
to hym, and he wyl heare you.
For he saith, quicquid petieritis
patrem in nomine meo. et c.

What so euer ye aske my father
in my name, shall be geuen you
thorough my mercytes. You my
cable people that are wronged

H. M.

in

The third seruice

The order of
our prayer
and askynge.

in the world, aske of my father
in your distresses, but put me a
foze, looke you come not wpyth
bragges of your owne merytes
but come in my name, and by
my meryte.

He hath not the propertye of
thys stout Judge, he wyl beare
your importunatenes, he wyl
not be angrye at your cryinge
and calling. The prophet saith.
Sperauerunt in te Patres nostri, et
exaudiuisti illos. Thou god thou
god, our fathers dyd crye vpon
the, and thou heardest the. Arre
thou not our God as well as
theyres. Ther is nothynge more
pleasaunte to God, then for to
putte hym in remembraunce of
hys goodnes shewed vnto our
fozefathers. It is a pleasaunte
thing

What God
woulde here
of us & wher
in he delptys.

thyng to tell God of the be-
nefites that he hath done be-
foze oure tyme.

Go to Moyses, who hadde the guydynge of Goddes peo-
ple, se howe he vled prayer, as
an instrumente to be deliue-
red out of aduersitye, when he
hadde greate rough moun-
taynes on euerye syde of hym,
and befoze hym the redde sea,
Pharaos hoste behynde hym,
peril of death round about him.
What did he dispayred her no,
Whyther went he? He repayred
to god with this prayer, & sayed
nothing. Yet with a great arde-
ur of spirit he perced gods eares
Now helpe o? neuer good lord,
now helpe, but in thi hand quod
he. Though he neuer moued his
lyppes, yet the scripture sayeth
H.iii. he

Moyses vled
prayer as an
instrument
in aduersite.

Exodi, xiiii

Josue was
in angurthe
and distresse
and prayed,

he cryed out and the lord heard hym, and sayd .quid clamas ad me? Why cryest thou oute so loude: the people heard him say nothyng, and yet God sayed. Why criest thou out. Straight wayes he stroke the water with hys rodde, and it deuided, and stode vp lyke two walles on eyther syde, betwene the whiche goddes people passed, & the persecutours were drowned. Josue was in angurthe, and lyke distresse at Jericho, that true capytayne, that fayethfull Judge no follower of retributions, no bybe taker, he was no money manne, who made hys petition to almyghty God to shewe him the cause of hys wrath toward hym, when hys army was plagued after the takynge of Jericho

cho. So he obtayned hys pray-
er, and learned, that for one
mannes faulte al the reste were
punysshed. For Achans couetu-
ousnes many a thousande were
in agony, and feare of deathe,
who had his money, as he thou-
ght from God. But God sawe
it well ynough, and brought it
to lyght.

For Achans
couetu-
ousnes, many
a thousande
punysshed.
Josue. vii.

Thys Achan was a bywala-
ker. Wel, it came to passe, when
Josua knewe it, trayghtwayes
he purged the army, and tooke
awaye, Malum de israel, that is
wyckednes fro the people. For
Josua cailed him befoze the pe-
ople, and sayed, Da gloriam deo.
Gyue prayse to God, tell trothe
man, and forthwith he tolde it.
And then he and all hys house
suffered deathe.

Josue put A-
chan to
death.
Josue. vii.

Paralo. xx.

A goodly ensample for al magistrates to followe. Here was the execution of a true Judge he was no gyfte taker, he was no wyner, he was no bywalker. Also whē the Assitiās with and innumerable power of men in Josaphates time overflowed the lande of Israel. Josaphate that good king goeth me straght to god, and made his prayer Non est in nostra fortitudine said he, huc populo resistere, it is not in our strength, O Lord, to resist this people, and after his prayer Goddeliuered hym, and at the same tyme .x. M. were destroyed. So ye miserable people, you must go to God in anguyshes, and make your prayer to hym.

Arme your selues wyth prayer in your aduersities. I haue begun

begyn to praye, and sodaynelye ^{Many begin}
 caste awaye prayer, the Deuyll ^{to praye, but}
 putteth suche phantasies in ^{few per-}
 theyr heades, as though he God ^{euier and co-}
 coulde not entend them, o; had ^{tyne in pray-}
 somewhat els to do.

But you must be importune
 and not werpe, no; caste awaye
 prayer. ^{Caste awaye}
 Raze you muste caste a- ^{synne & then}
 wave synne. God wyl heare ^{praye.}
 your prayer, albeit, you be syn-
 ners, I send you a iudge & wyl
 be glad to heare you. You that
 are oppressed, I speake to you.
 Christ in this parable doth pai- ^{A notable les-}
 te the good wyl of god towarde ^{son for him whi}
 you, o miserable people, he that ^{che prayeth,}
 is not receiued, let him not dys-
 payre no; thinke & god hath for-
 sake him. For god tarieth tyl he
 seith a time, & better can do al thi-
 ges for vs, then we our selues can
 wish. Ther

The third sermon

There was a wycked Judge
&c. What meaneth it that God
bozoweth thys parable rather
of a wycked Judge, then of a
good? Bplyke good iudges
were rare at that tyme, and
trowe ye the deuyl hath bene
a slepe euer sence no, no. He is
as busy as euer he was. The
commune maner of a wycked
Judge is, neyther to feare god
noz man. He considereth what
a mā he is, & therfore he careth
not for mā bycause of hys pride.

The cōmon
maner of a
wycked
Judge.

He loketh hys ouer the poore,
he wyll be hadde in admirati-
on, in adozatiō. He semeth to be
in a protection. Well, shall he
scape? No, ho, est deus in celo.
There is a God in heauen, he
accepteth no persones, he wyll
punishe them

There

Ther was a poze woman came
to thys iudge, and sayd. vindeca
me de aduersario. Se that myne
aduersari do me no wronge. He
would not heare her but droue
her of. She had no money to
wage eyther hym eyther them
that were a bouthe hym. Dyd
thys woman wel to be auenged
of her aduersarye? maye Chri.
styan people seke vengeaunce?
The Lord saith. mihi vindictam
et ego retribuā When ye reueng
ye take myne office vpon you.
Thys is to be vnderstande of
priuate vengeaunce. It is law-
ful for goddes flocke to vse mea-
nes to put awaye wronges, to
resorte to iudges, to requyre
to haue sentence geue of ryght.
Saynte Paule sente to Lilius
the tribune to haue thys ordi-
narye

Whether
Christian
people maye
seke to be a-
uenged.

Actes. xxi.

uary, remedy, and Christe also
sayd, Si male locutus sum et c. If
I haue spoken euyl rebuke me
christ here answered for him self.
Note here my Lordes and mai-
sters what case poore wydowes
and orphanes be in.

Math. xxi. bi.

I wyll tell you my Lordes
Judges, yf ye consider thys
matter well, ye shoulde be more
a trayed of the poore wyddowe,
then of a noble manne wyth all
the frendes and power that he
can make. But nowe a dayes
the Judges be a fraied to heare
a poore man agaynst the ryche,
in so muche, they wyll eyther
pronounce agaynst hym, or so
druue of the poore mannes sute,
that he shall not be able to go
thorowe wyth it. The greatest
man in a realme ca not so hurte
a Judge

The maner
of our Jud-
ges nowe a
dayes in hea-
puge of the
poore agaynst
the ryche.

a Judge as the pooze wyddow,
 suche a shrewede turue she can
 do him. And with what armute
 I praye yon.

She can bringe the Judges skynne ouer hys eates, and ne-
 uer lay handes vpon hym. And how is that? Lachryme miseroni
 descendunt ad maxillas the teares of the pooze fall downe vppon
 theyr checkes, Et ascendunt ad ce-
 lum, and go vp to heauen, & cry
 for vengeaunce before god, the iud-
 ge of wyddowes, the father of
 widowes & orphanes. Dore peo-
 ple be oppressed euen by lawes.
 Ve iis qui condunt leges iniquas.
 wo worth to the that make euil
 lawes. If wo be to the y make
 lawes against y pooze, what shal
 be to the y hynder & make good
 lawes? quid facietis in die ultionis.

How god fe-
 deth and re-
 gardes the
 cause of the
 widdow and
 the pooze

What

What wyl ye do in the daye of
vengeaunce, when God wyl vi-
syt you? He sayeth, he wyl heare
the teares of poore women whē
he goeth on visitaciō. For theyr
sakes he wyl hurte the Judge,
be he neuer so highe. Deus trans-
fert regna. He wyl for wyddo-
wes sakes chaunge Realmes,
brynge theym into subiection.
plucke yf Judges skynnes ouer
theyr heades.

Cambyses.

Cambyses was a greate Em-
peroure, suche an other as oure
mayster is, he had many Lorde
deputies, Lord pzesidentes, and
Leutenautes vnder hym. It
is a greate whyle a go sythe I
reade the hystory. It chaunced
he hadde vnder hym in one of
hys dominions a bybber, a gyft
taker, a gratifier of rytchemen,
he

he folowed gyftes, as fast as he
that folowed the puddynge, a
hande maker in hys offyce, to
make his sonne a great man, as
the olde fayinge is. **H**appye is
the chylde, whose father goeth
to the Deuyll.

And old foth
fap, but thou-
gh the fap-
inge be none
of the newest

The crye of the pooze widdow
came to the Emperours eare,
and caused him to flay the **J**ud-
ge quicke, and laied his skinne
in hys chayre of Iudgemente,
that all Iudges, that shoulde
gyue Iudgement afterwarde,
shoulde fytt in the same skinne
Surely it was a goodly fygne,
a goodly monument, the fygne
of the Iudges skynne, **I** praye
God we maye once fe the fygne
of the skynne in Englande. **Y**e
wylf faye peraduenture that
thys is cruellpe and vncharita-

I feare me
pet it is it one
of the trwelf.

The bypbing
Iudge was
flaped quicke
and hys skyn
laied in hys
chayre.

Amen. onels
we pray god
me map haue
fuch incorrup-
ble Iudges
is wyl not
despre it.

I. i. blye

The third sermon

thys is cruellpe & vncharitably
spoken, no, no, I do it charita-
bly for a loue I bere to my con-
trye. God sayeth. Ego uisitato.

God hath. ii.
visitations

I wyll visite. God hath two vi-
sitations. The fyrste is, when he
reueleth his word by preachers
& where the fyrste is accepted,
the seconde cometh not.

The seconde visitation is ven-
geance. He wente a visitation,
when he broughte the iudges
skynne outt hys eares. If hys
worde be dispised he cometh
wyth hys seconde visitation to
vengeaunce.

Noe preach-
ed Gottes
worde an. x.
yeres and
was ca'led
a foule for
hys labour

Noe preached goddes worde
an. x. yeres, and was laughte
to sckorne, & called an olde do-
tynge sole. Bycause they would
not accepte thys fyrste visitati-
on, God visited the second tyme
he

he poured downe howetes of
rayne tyll all the woꝛlde was
drowned.

Loth was a visitour of So^m Genesis. xix.
dome, & Gomozre, but because
they regarded not hys prea-
chyng, God visited theym the
seconde tyme, and bꝛente theym
all vp wyth bꝛimstone saupnge
Loth. Moyses came fyrst a vi-
sitation into Egypte wth goddes Exodus. vi.
woꝛd, and because they woulde
not here hym, God visited them
agayne, and drowned theym
in the redde sea, God lykewyse
with his first visitatioⁿ visited y^e
Israelites by his prophetes, but
because they woulde not heare
his pꝛophetes, he visited them
the seconde tyme, and dispersed
them in Assiria and Babylon.
John Baptiste lykewyse and
J. ii. out

dure Sauoure Chyſte viſited
theym after warde declarynge
to them Goddes wyll, and by
cause they deſpiſed theſe viſi-
tours, he deſtroyed Hieruſalem
by Titus and Veſpaſianus.

Germany
made a myn-
gle mangle
of theyr reli-
gion.

Germany was viſited .xx. yea-
res wyth goddes word, but they
dyd not earneſtlye embrace it,
and in lyfe folowe it, but made
a mynple mangle and a hotchy-
potch of it.

I can not tell what, partly
poperye, partlye true religion
mingeled together. They ſay in
my contrye, when they cal theyr
hogges to the ſwyne trowche.
Come to thy mynple mangle,
come pyr, come pyr, euen ſo they
made mingple mangle of it.

They coulde clatter and prate
of the Goſpell, but when all cō-
meth

Of M. Latimer,

meth to al, they toynd poperye
so wyth it, that they made all
together, they scratched and
scraped all the luynges of the
churche, and vnder a couloure
of relygion turned it to theyr
owne proper gayne and lucte.
God, seynge that they woulde
not come vnto hys worde, now
he visiteth them in the seconde
tyme of hys visitacion with his
wyathe. For the takynge awaye
of Goddes word, is a manyfest
token of hys wyath. We haue
now a fyrst visitacyon in Eng-
lande, let vs beware of the se-
conde. We haue the mynystra-
cyon of hys worde, we are yet
well, but the house is not cleane
swepte yet.

God hath sente vs A noble
kyng in thys hys vyltacion,

A.iii.

let

Conetuosnes
cloked vnder
a couloure of
relygion a-
mongest the
Germaynes
prouokyd
Goddes
wyath to-
ward them

The thirde sermon

Godly aduer-
tisementes.

let vs not prouoke hym against
vs, let vs be ware, lette vs not
dysplease hym, let vs not be vn-
thankfull, and vnkynde, lette
vs be ware of bywalkynge and
contemnyng of Gods worde,
let vs praye dyligently for our
kyng, let vs receyue wyth all
obedience and praier, the worde
of God. A worde or twoo more
and I comyte you to God. I
wyl monythe you of a thyng.
I heare saye ye walke inordi-
natelpe, ye talke vnsemelpe o-
ther wayes then it becommeth
Christian subiectes.

Ye take vpon you to Iudge
the Iudgementes of Iudges.
I wyl not make the kyng a
Dope, for the Dope wyl haue al
thynges that he doth, taken for
an Article of oure fayth.

Of M. Latimer.

I wyl not saye but that the
kyng, and hys councell maye
erre, the Parliamente houses
both the hyghe and lowe maye
erre. I praye dayely that they
maye not erre,

It becommeth vs what soe-
uer they decree to stande vnto
it, and receyue it obedyentelye,
as farre forth as it is not ma-
nyfeste wycked, and dyrectlye a-
gaynste the woorde of God, it
pertayneth vnto vs to thynke
the beste, though we can not
render a cause for the doyng
of euery thynge.

For Charitas omnia credit, om-
nia sperat. Charite dothe beleue
and trust al thynges. We ought
to expounde to the beste al thyn-
ges, althoughe wee canne not
geue a reason.

I.iii. Then

Let vs learne
here our alle-
giance and
duty toward
the kyng
the lawe-
es and ordi-
nances of
the Realme.

The thirde sermon

Therefore I exhort you good
people pronounce in good parte
al the facts & dedes of the ma-
gistrates and iudges. Charyte
iudgeth the best of al men, and
specpallye of magystrates. S.
Paule sayeth. Nolite iudicare an-
te tempus donec dominus aduene-
rit. Judge not before the tyme
of the lordes cōpyng. Prauium
cor hominis. Mans hart is vn-
serchable, it is a ragged pece of
of worke, no man knoweth hys
owne hart, and therfore Dauid
praieth & laieth. Ab occultis me-
is munda me. Delyuer me from
my vnknewen faultes. I am a
further offēder then I can se. A
man shalbe blynded in love of
him self, & not se so much in him
selfe as in other men, let vs not
therfore iudge iudges. We are
comp

psalm. l.

coſtable to god, and ſo be they.
 Let the alone, they haue theyz
 coũtes to make. Yf we haue cha-
 rityte in vs we ſhal do this For
 Caritas operatur. Charitye woꝝ-
 keth. What woꝝketh it? marye
 Omnia credere, omnia ſderare. to
 accept al thynges in good part.
 Nolite iudicare ante tempus.

Judge not before the Lordes
 cōpyng. In this we learne to
 know Antichriſt, whych doth e-
 leuate hym ſelfe in the churche,
 and iudgeth at his pleaſure be-
 fore y^e tyme. Hys canonizations
 and iudging of men before the
 lordes iudgment, be a manifeſt
 toke of Antichriſt. How can he
 know? Saynctes: He knoweth
 not hys owne hart, & he can not
 knowe then by myꝛacles. For
 ſome myꝛacle woꝝkers ſhall go
 go

How Anti-
 chriſte is kno-
 wen.

The thirde sermon

to the deuyl. I wil tel you what
I remembred yester nyghte in my
bed. A meruaylous tale to per-
ceyue, how inscrutable a mans
herte is. I was once at Oxfoꝝd,
(foꝝ I hadde accasyon to come
that waye, when I was in my
offyce,) they tolde me it was a
gayner way, and a safer waye,
and by that occasion I lay ther
anyght. Beyng ther, I hard of
an execution that was done vpon
one that suffered foꝝ trea-
son. It was as (ye know) a dan-
gerous worlde, foꝝ it myghte
soone cost a man hys lyfe foꝝ a
wordes speakynge.

I can not tel what the mat-
ter was, but the iudge set it so
out that the man was con dem-
ned. The. xii. men came in, and
sayed gyltpe, and vpon that, he
was

what he saw
and harde
once at
Oxfoꝝd.

Of M. Latimer.

was iudged to be hanged, dis-
membred, & quartered. When the rope
was about hys necke, no man
coude perswade hym that he
was in anye faute, and stode
there a great whyle in the pro-
testatio of his innocency. They
hanged hym and cut him down
somewhat to soone afore he was
cleane deade, then they dyed
hym to the fyre, and he reuiued,
and then he commyng to his re-
membraunce confessed his faute,
and sayed he was gylty. A
wonderful example, it may well
be sayed. prauum cor hominis et
inscrutabile. A crabbed pece of
worke & vnsercheable. I wyl
leue here, for I thike you know
what I meane wel ynough.

I shal not neede to applye
thys example any further. As
I began euer with thys saying
que

The third sermon

quęcunque scripta sunt, like a trou
ant and so I haue a commune
place fo the ende, yf my memozy
fayle me, Beati qui audiunt verbū
dei, et custodiūt illud. Blessed be
they that here the woꝝd of god,
and kepe it. It must be kept in
memozy, in hyuynge, and in our
conuersacion. And yf we so do,
we shal come to the blessednes,
whych God pꝛepared foꝝ
vs thozow his son
ne Iesu Chyst,
to þ which he
bzing vs
all.
Amen.

The fourth

Sermon of Mayster Hughe

Latimer, whych he prached before
the kynges Maiestye wthin
hys Graces Palaice at
Westminster the
xxix. daie of
Marche.



Vecumque scripta sunt, ad nostram doctrinam scripta sunt. All thinges that are wrytten, are wrytten, to be our doctrine. The Parable that I toke to begin with (most honorable audience) is wrytten in the. xviij. chapter of S. Luke. and ther is a certayne remnant of it behind yet. The Parable is this There was a certayne Judge in a cytye, that feared neyther God nor man.

And in the same cytye there was a wyddowe that requyred Justyce at hys handes, but he woulde not heare hyr, but putte hyr of and delayed the matter.

In proceffe the Judge seynge hyr importunitye, sayed, thoughe I feare neyther God nor manne, yet for the importunitye of the womanne, I wyll heare hyr leaste she rayle vpon me, and moleste me wyth exclamations, and oute cryes I wyll heare hyr matter, I wyll make an ende of it.

Oure! Sauyoute Chyste added moze vnto thys and sayed. Audite quid iudex dicat. et cetera. Heare you sayed Chist, what the wycked Judge sayed.

And

And shall not God reuenge
hys electe, that crye vpon hym
daye and nyghter. Althoughe he
tarpe and dyfferre theym, I say
vnto you, he wyll reuenge them
and that shortlye. But when
the sonne of manne shall come,
shall he fynd fayth in the earth.

That I maye haue grace so
to open the remnaunte of thys
parable that it maye be to the
gloze of God, and edifynge of
youre soules, I shall desier you
to praye. In the whyche pray-
er. & c.

I shewed you the laste daye,
(mooste honourab'e AudIENCE)
the cause why our Sautoure
Christe, rather vled the exam-
ple of a wycked Iudge then of
a good,

And

Why Christ
hlyd rather
the example
of a wycked
Judge, then
of a good.

And the cause was for that
in those dayes ther was greate
plentye of wycked Judges, so
that he myght bestowe an ex-
ample amonge theym well y-
noughe. For there was muche
scarstie of good Judges. I did
excuse the wyddowe also for cō-
myng to the Judge agaynst
her aduersary, because she dyd
it not of malyce, she dyd it not
for appetite of vengeaunce.

A bryefe reher-
sal of thyngs
touchd and
spoken of, in
hys thyrde
sermon.

And I tolde you that it was
good and lawefull, for honeste
vertu ose folke, for Gods peo-
ple, to vse the lawes of the real-
me, as an ordynati helpe agai-
st theyr aduersaryes, and oughte
to take them as Gods holy or-
dinaunces, for the remedies of
theyr iniuries and wronges,
when they are distressed.

So

So that they do it charitably
loungely, not of malice, not
vengeably, not couetously.

I should haue tolde you here
of a certayne secte of heretikes
that speake agaynste thys or-
der and doctryne, they wyl haue
no magistrates nor Iudges on
the earthe.

He meaneth
the Annabap-
tistes, for
thys is one
of the dete-
stable and
perniciouse
errores.

Here I haue to tell you, what
I hearde of late by the relation
of a credible person, and a wor-
thyful man, of a towne in thys
realme of Englande, that hathe
aboue .v. C. heretikes of thys
erronious opinion in it as he
sayed. Oh so busye the Deuyl
is nowe to hynder the woorde
commynge oute, and to slaun-
der the Gospell. A sure argu-
mente and an euident demon-
stration, that the lyght of Gods

How busye
the Deuyl is
to hynder
the woorde
and slaun-
der the gos-
pel.

The fourth sermon

The deuyl is
inspurring
is an euident
argument
that thys doc
trine is true,

woorde is a brode and that thys
is a true doctryne that we are
taught now, else he woulde not
roze and styre a boue as he
doeth whan he hathe the vpper
hande. He wyl kepe hys posses-
sion quyetly as he dyd in the po-
pythe dayes, whan he bare a
tule of supzematye in peaceable
possession. If he reygned now in
open relygyon, in open doctryne
as he dyd than, he woulde not
styre vpper erronyouse oppny-
ons, he woulde haue kepte vs
wythout contencion, wythoute
dysfencion. There is no suche
dyuersytie of oppnyons amonge
the Turkes, nor amōg the Jewes
And why? For ther he raygneth
peaceably in the hole relygion.
Christ sayth. Cum fortis armatus
custodierit atrium, et c. Whan the
strong

stronge armed man kepeth hys
 house, those thinges y^e he hath
 in poession, are in a quietnes,
 he doeth enioye them peacea-
 bly. Sed cum fortiores superuene-
 rit. But whan a stronger thā he
 commeth vpon hym, whan the
 light of goddes word is ones re-
 ueled, thā he is busi, thē he rores
 then he fyshes a brode, and sty-
 reth vp erronius opintions, to
 sclaūder godds word. And thys
 is an argumente that we haue
 the true doctryne. I besche
 God continewe vs and kepe vs
 in it. The Dynell declarcth the
 same, and therfore he rores thus
 and goeth a bout to stir vp these
 wanton headdes and busye
 braynes. And wyl you knowe
 where thys colwe is? I wyl
 not tell you dyrectlye. I wyl
 k. ii. put

The fourth sermon.

put you to muse a lyttle. I wyll
utter the matter by a cyrcum-
loquution. **W**her is it? **W**her the
byshop of the dioces is an vne
preachynge prelate. **W**ho is
that? **I**f there be but one suche
in al England, it is easi to gesse.
And if ther were no mo but one,
yet it were to many by one. And
yf there be moe, they haue the
more to aunswere for, that they
suffer in this realme an vnprea-
chynge prelacye vnreformed.
I remember wel what. **S.** Pau-
le sayeth to a byshop. And thou-
ghe he spake it to Timothee be-
ynge a byshop, yet I may say it
now to the magistrates, for al is
one case, al is one matter. Non co-
municabis peccatis alienis. **T**hou
shalt not be partaker of other
mannes faultes. Laye not thy
handes

i. Timothe. 5

handes rashely vpon anye, be
not to hasty in makynge of cu-
rates, in receyuyng menne to
haue cure of Soules that are
not worthye of the offyce, that
eyther, canne not or wyl not, do
theyr Dutye. Do it not. Whye?
quia communicabis Peccatis alie-
nis. Thou shalt be partaker of o-
ther mennes sinnes. Nowe we
thinke it nedes not to be parta-
ker of other mens synes we shal
find inough of our owne, And
what is. Cōmunicare peccatis ali-
enis. To be partaker of other mē-
nes euils, if this be not, to make
vnpreachynge prelates, & to su-
ffer them to continue stil in their
vnpreachynge placys.

If the kynge and hys coun-
cel should suffer euil Judges of
this realme to take byibes, to de-
feate

epnges and
ulars muste
wake and not
wynke and
leane lokpng
thorow theyr
fingers.

A dygnitie
wyth a char-
ge.

i. Timothe. 5

feate iustice & suffer the great, to
ouer go the pooze, & shoulde loke
through his fingers, & wynke at
it, shoulde not the kinge be parta-
ker of theyr naughtynes? And
why? Is he not supreme head of
the church: what is þe suprema-
cy a dygnitye and nothyng
else: is it not a dygnitye wyth a
charge: is it not comptable? I
thynke it wylbe a chargeable
dygnitye whan accompte shalbe
asked of it. Oh what a vau-
tage hath the Deuyll & what en-
trye hath the wolfe whan the
shepard tendeth not hys flocke,
and leades theym not to good
pasture? Saynt Paule doth say
qui bene presunt presbiteri duplici
honore digni sunt. What is thys
Preesse. It is as much to say as
to take charge & cure of soules

We say the preest, he is sette ouer
the flocke. He hath takē charge
vppon hym. And what is Bene
Preesse? To discharge y^e cure. To
rule well, to fede the flocke wyth
pure foode, and good example
of lyfe. Well then, qui bene pre-
sunt duplici honore digni sunt.

To rule wel
what it is.

Thet y^e discharge their cure wel
are worthy double hono^r. What
is thys double honour? The fyrst
is to be reuerensed, to be had in
estimation and reputacion with
the people, and to be regarded
as good pastours. A nother ho-
noure is, to haue althynges ne-
cessarye for their state, mynst-
red vnto theym. Thys is the
double honour that they ought
to haue. Out presunt Bene, that
discharge the cure if they do is
Bene.

What is do-
uble honour

R. iiii.

Thes

The merve
monke of
Cambridge

There was a merve moncke
in Cambridge in the Colledge
that I was in, and it chanced
a greate companie of vs to be
together, entendinge to make
good cheare, and to be merve
(as scholers wyl be mery when
they are disposed). One of the
company brought out thys sen-
tēce. Nil melius quam letari et fa-
cere bene. There is nothyng bet-
ter then to be mery & to do well.
A vengeaunce of that Bene (quod
the Mōke) I would that, Bene
had bene banished beyonde the
sea, and that Bene were out, it
were well. For I coulde be me-
ry, and I coulde do, but I loue
not to do well that, Bene mar-
res altogether. I woulde bene
were out quod the mery monke
for it, importeth many thynges
to

Of. A fatimer.

to lyue well , to dyscharge the
cure . In dede it were better
for them yf it were out , And it
were as good to be out as to be
ordered as it is. It wyl be a he-
up Bene to some of them , when
they shall com: to they: accōpt.
But parauenture you wyl saye
What and they pzeache not at
alle? Yet presunt . Alie they not
wozthye Double honoure: is it
not anhonorable ozdze they be
in: naye a horrible misozder, it
is a hozro: rather then an ho-
noure, and horrible, rather then
honourable, if the pzeacher be
naughte, and do not hys Dutye.
And thus go these pzelates a-
boutte to wreastle for honoure
that the Deuyll maye take hys
pleasuer in sclaunderynge the
realme, and that it maye be re-
ported

Where the
preacher doth
not hys du-
ty, ther the or-
der is not ho-
norable, but
horrible.

ported abroad that we breede, he
rises amonge our selues. It
is to be thoughte that some of
them woulde haue it so, to bring
in poperye agayne.

The entente
of vnprea-
chyng prela-
tes.

This I feare me for theyr en-
tente, And it shalbe blowen a-
broad to our helpe father of
Romes eares, and he shall sende
forth his thunderboltes vpon
these brutes, and al thys dothe
come to passe thorow theyr vn-
preachyng prelatye.

Are they not worthy double
honour? Nay, rather double dis-
honour, not to be regarded, not
to be esteemed amonge the peo-
ple, and to haue no liuyng at
their handes: for as good prea-
chers be worthy double honour:
so vnpreachyng prelates be wor-
thy double dishonoure. They
must

In requirment
of congruens

muste be at theyr doublets. But
 now these.ii. dishonoures, what
 be they? Our sauiour christ doth
 shew. Si sal infatuatus fuerit ad nihil *Math. 5.*
 ultra valet, nisi vt proiciatur foras
 If the salte be vnsauerye it is
 good for nothinge, but to be cast
 out and troden of men. By thys
 salte is vnderstande preachers,
 and such as haue cure of soules.
 What be they worthye then?
 wherfoze serue they? For nothig
 elles but to be caste oute. Make
 them quōdamines, out with thē,
 cast them out of ther office, what
 shuld thei do with cure y wil not
 loke to thē? An other dishonoz is
 this. Vt cōculcetur ab hominibus.
 To be trode vnder mē's fete, not
 to be regarded, not to be esteemed
 They be at theyr doublets styl.
 S. Paule in hys epistle qualifp
 eth a bishop, & saith that he must
 be

The fourth sermon

be Aptus ad docendum, ad refellendum apte. To teache and to confute all maner of false doctryne. But what shall a man do wth aptenes, if he do not vse it? It were as good for vs to be wth out it. A byshop came to me the laste daye, and was angry wth me for a certayne Sermon that I made in thys place. Hys cha- playne haue complayned agaynst me because I had spoken agaynst vnpreachinge prelates.

Saye quod the byshoppe, he made so indifferente a Sermon the fyrst daye, that I thoughte he woulde marre all the seconde daye. He wyl haue euerie man a quondam as he is, As for my quondamshyp I thancke God that he gaue me & grace to come by

A byshop an-
gry wth
M. Latimer
and whp: be-
cause he wol-
de haue the
apnge make
of vnpreachinge
prelates
quondames,
dominus reg-
nauit.

by it by so honest a meanes as
I dyd. I thanke hym for myne
owne quondamshyppe, and as
for them I wyll not haue theym
made quondams yf they dys-
charge theyr offyce. I woulde
haue theym do theyr dutye. I
woulde haue no more quondams
as God healpe me. I owe theym
no other malyce then thys, and
that is none at al.

Thys byshop answered hys
chaplayne, wel (sayes he) well I
dyd wysely to daie, for as I was
goynge to hys Sermon, I re-
membred me that I had neither
sayed masse, nor mattens. And
homewarde I gate me as faste
as I coude, and I thanke god
I haue sayed both, and let hys
vnfrutefull Sermon alone. Un-
frutefull sayeth one, an other
saith

The bishops
answere to
his chaplayne

A wylle an-
swer of map-
ter byshop
to hys chap-
layne.

The forth sermon.

Preachers
as Gods in-
strumentes.

sayeth sedicious. Wel, vnfruitfull is the beste, and whether it be vnfruitfull or no, I can not tell, it lyeth not in me to make it fruitfull. And God woꝝke not in your hertes: my pꝛeachynge can do you but lyttle good. I am Goddes instrument but foꝛ a time. It is he that must giue the encrease, and yet pꝛeachynge is necessarye.

Foꝛtake a waye pꝛeachyng,
& take a way saluaciō. I coulde
you of Scala celi and I made it a
pꝛeachynge matter, not a mas-
syng matter. Chꝛist is the pꝛea-
cher of al pꝛeachers, the patrone
and the exemplar, hat all pꝛea-
chers oughte to folowe. Foꝛ it
was he by whome the father of
heauen sayde: Hic est Filius meus
dilectus, ipsū audite. Thys is my
my

welbeloued sonne, heare hym;
 Euen he whē he was here on the
 earth, as wysely, as learnedlye,
 as circumspectly as he preached,
 yet his sede fell in thre partes
 so that the fourthe parte onelye
 was fruiteful, and yf he had no
 better lucke that was preacher
 of all preachers, what shall we
 looke for? yet was ther no lacke
 in hym, but in the grounde: And
 so now ther is no fault in y^e prea-
 chynge, the lacke is in the people
 that haue stony hertes and thorn-
 ny hartes. I beseeche God to a-
 mend thē. And as for these folke
 that speake against me, I neuer
 loke to haue theyr goode worde
 as longe as I lyue. Yet wyl I
 speak of their wickednes, as lōg
 as I shalbe permittred to scape
 As longe as I lyue, I wylbe an
 enemye

Though
 Christe prea-
 chyd, yet his
 sede fell into
 thre partes

He returneth
to the Parable.

Deuteronomy
impe. 1

enemy to it. No preachers can
passe it ouer wth silence. It is
the originall roote of all my^s
chiefe. As for me I owe them no
other yll wyll, but I praye God
amende them, when it pleaseh
him. Now to the parable. What
dyd the wycked Iudge in the
ende of the tale? The loue of god
moued hym not, the lawe of god
was this, and it is w^{rit}ten in the
fyrst of Deuteronomy. Audite
eos. Heare them. These two wo^r
des wyl be keuye wo^rdes to wyck
ed iudges another daye. But
some of them peraduenture wyl
say. I wyl heare them, but I wil
heare suche as wyl geue bybes,
and these that wyl do me good
tourues. Maye ye be hedged out
of that lybertye. He sayth, Ita par
uum vt magnum. The smalle

as well as the greate. Ye must
do iustum, deale Iustelye: my-
nister iustice, and that to al me,
and you muste do it iuste. In
tyme conuenient, wythout any
delayes, or dyspynge of, wyth
expedycion.

Justice muste
be ministered
about delays.

Well, I saye, neyther thys
lawe, nor the wooꝝde and com-
maundemente of God moued
thys wycked Iudge, nor the
myserye of thys wyddowe, nor
the vpryghteousnes of hyꝝ cau-
se, nor the wronge whiche she
tooke, moued hym, but to auoy-
de importunitie and clamoure,
and exclamacion, he gaue hyꝝ
the hearpyng, he gaue hyꝝ so-
nall sentence, and so she hadde
hyꝝ requeste.

What mo-
ued the wic-
ked iudge to
heare the re-
plapnt of the
wyddowe.

Thys place of Iudgement
it hath bene euer vnperfecte,

All iudges
haue not dōe
duty at all
tymes.

The lacke of
ministration
of Justice
what Salo-
mon dōd se
in his time in
Judges

It was neuer sene that all Jud-
ges dōd theyr dutye, that they
woulde heare the small as well
as the greate. I wyll not proue
thys by the wytnes of anye pri-
uate maiestrate, but by the wy-
seste kynge sayinge that cuer
was. vidi sub sole, saith Salomō
In locu iusticie, impietate, et in lo-
co equitatis iniquitatem. I haue
sene vnder the sunne, that is to
say, ouer al, in euery place wher
ryght iudgement shoulde haue
bene, wickednes, as who shoulde
saye bribes takinge, defeatynge
of iustice, oppressing of the poore
Men sent away with wepyng
teares, wythout anye hearinge
of their causes, and in the place
of equitie sayth he: I haue sene
iniquity. No equity. No iustice

Of M. Latimer.

a soze worde for Salomon to
pronounce vniuersallie, gene-
rallie, and if Salomon sayd it,
there is a matter in it.

I wene he sayed it not onely
for hys owne tyme, but he sawe
it both in those that were before
hym, and also that were to come
after hym.

Nowe comes Esay and he af-
firmeth y^e same speaking of the
iudgementes done in hys tyme
in the commune place as it my-
ghte be Westminster hall, the
gylde hall, the Judges hall, the
pretoxy house.

Call it what you wyll. In
y^e open place. For iudges at that
tyme (acco:dyng to the maner)
sate in the gates of the cyppe in
the hye way.

Judges sate
in the gates
of the cyppe in
the hye way.

A. ii.

3

The fourth sermon.

Thys was
done for the
ease of y^e peo-
ple, for maie-
strates muste
be indued wth
affabilitie.

A goodly and Godly order
for to sitte, so that the pooze peo-
ple maye easely come to them.
But what sayeth Clave that se-
ditionouse fellowe? He sayeth of
hys countrey this. Expectavi ut
faceret iudicium, et fecit iniquita-
tem. I looked the iudges should
do theyr dutye, and I saw them
wooke iniquitie.

There was
bribes and bri-
bers as wel
thē as nowe.

Ther was byrbes walking,
money makynge, makynge of
handes (quod the Prophete) or
rather almyghtye God by the
Prophete, suche is theyre parti-
alitie, affection, and byrbes.
They be suche money makers,
in hauncers, and promoters of
them selues.

Clave knewe thys by the cry-
ynge of the people. Ecce clamor
populi, sayeth he. And thoughe
some

some amonge theym be vnrea-
sonoble people (as manye be
nowe adayes) yet no doubte
of it some cryeth not wythoute
a cause. And why? They? mat-
ters are not hearde, they are
fayne to go home with weping
teares, that fal downe by they?
cheekes, and ascende vp to hea-
uen and crye for vengeaunce.
Let Iudges loke about them,
for surely God wyl reuenge
hys elect one daye.

The teares of
the poore who-
se cause is not
accordinge to
equity & iu-
stice herd, cry
for vengeaunce
to God.

And surely me thynke, yf a
Iudge woulde followe but a
worldely reason, and wey the
matter politikelie, wythoute
these examples of scripture, he
should feare moze the hurt that
maye be done hym by a poore
wyddowe, or a myserable man,
then by the greatest Gentyll

An aduertise-
ment to our
Iudges.

The forth sermō

man of them al. God hath pulē
led the iudges skines ouer their
heades, for the poze māns sake
yea, the poze wyddowe maye do
hym moze hurt wyth hyr pooze
pater noster in hyr mouth, then
any other weapon, and wyth. ii.
or thre wordes shall byrnyng hym
downe to the grounde, and de-
stroye hys iolyte, & cause hym
to lose moze in one day, then he
gate in seue yeres, for God wyll
reuenge these miserable folkes,
that can not helpe them selues.
He sayth. Ego in die uisitationis
etc. In the daye of uisitation I
wyl reuenge theym. An nou pla-
ciscetur anima mea? Shall not
my soule be reuenged? As who
shoulde saye.

I must nedes take theyr part.

Vente

Veniens ueniam et non tardabo.

**Yes though I tary, a though
I seme to linger neuer so longe
yet I wyl come at lengthe, and
that shortly.**

**And if god spake this, he wil per
fourme his promise. He hath for
theyr sakes as I tolde you, pul-
led the skynne ouer the iudges
eares of thys.**

**Kynge Dauid trusted some in
hys olde age, that dyd hym no
very good seruice.**

Dauid was
deceyued in
putting trust
in his iudges
whē he war-
ed olde him
selfe.

**Nowe if in the people of God
there were some folkes that fell
to bypbing, then what was ther
amonge the Heathen?**

**Abfalon Dauids sonne was
a bywalker, and made a distur-
bance among the people in his
fathers tyme.**

Abfalō was
a bywalker.

L.iii.

End

The fourth sermon

And though he were a wycked man, and a by walker, yet some there were in that tyme that were good, and walked by righte.

I speake not thys agayne the Judges seate. I speake not as though all iudges were naught, and as though I dyd not holde wyth the Judges, maiestrates, and offycers, as the Anabaptistes these faulse heretykes do. But I Judge them honorable, necessary, and Goddes ordinaunce. I speake it as scripture speaketh to giue a Caueat and a wainynge to all maiestrates, to cause theym to loke to theyr offyces, for the deuyll, the greate maiestrate, is verpe busy now, he is euer doynge, he neuer ceaseeth to go aboute

Judges are
honorable,
necessary, and
Gods ordi-
naunces con-
cerning theyr
offices.

bout to make the like hymselfe.
 The pꝛouerbe is. Simile gaudet
 simili. A pke woulde haue lyke:
 If the iudg be good & vpryght
 he wyl assaye to deceaue hym
 erther by the subtyll suggestiō
 of crafty laywers oz els by false
 wytnesse, and subtyl vtterynge
 of a wꝛonge matter. He goeth a
 bout as much as he can to cor-
 rupt the men of lawe, to make
 them fal to bybery, to laye bur-
 dens on poore mennes backs,
 and to make them fal to petu-
 rpe, and to byyng into the place
 of iudgement al corruption, ini-
 quytie, and impietie. I haue
 spoken thus much, to occasyon
 al Iudges and maiestates to
 loke to theyꝝ offyces. They had
 nede to loke about them.

The craft of
 the deupll.

Left the deupll
 be behynd the
 to make them
 neuerte Iu-
 tice.

This geate moued saint Chꝛ
 lostome

A notable &
bolde saying
of Christo-
stome.

Stome to speake thys sentence,
Miror si aliquis rectorū potest sal-
uari. ¶ Matruaile (saied this doc-
toure) if anye of these rulers or
great maiestrates can be saued.

He spake it not for the impo-
ssibilitie of the thyng (God for-
byd that all the maiestrates &
iudges shoulde be condempned
but for the difficultye.

If the deuyl
wold allowe
a mā to loke
into hel what
he shoulde se.

Oh that a man myghte haue
the contemplation of hell, that
the deuyl woulde allowe a man
to loke into hel, to se the state of
it, as he shewed al þ world whē
he tēpted Christ, in the wylder-
nes. Cōmonstrat illi omnia reg-
na mundi. He shewed him al the
kyngedomes of the worlde, and
all theyr solitye, and tolde hym
that he woulde gyue hym all, if
he woulde knele downe & wor-
shyp

Math. iiii.

Mypp hym. He lyed lyke a faulſe
harlot, he could not gyue them
he was not able to giue ſo much
as a goſe wyng: for they were
none of hys to gyue,

The tother that he prompyſed
them vnto: had moze ryghte to
them then he.

But I ſaye if one were ad-
mitted to vte we hell thus, and
beholde it thozowly, and the de-
uyll woulde ſaye. On yonder
ſyde are puniſhed vnpreaching
prelates, I thynke a man ſhoul-
de ſe as farre as a kennyng and
ſe nothyng but vnpreaching
prelates.

He myghte loke as farre as
Calyce I warrant you. And the
if he woulde go on the other ſide,
and ſewe wher that bybyng

Unpreaching
prelates are
wpyth the de-
uyll in hell.

God ſaues,
but they be
not there a-
lone, for by-
byng Jud-
ges are wpyth
them for co-
panye.

judg

The fourth sermon

Judges were, I thynke he shold
se so many, that there were scant
roume for any other. Our Lord
amende it. Well to our matter.

He returneth
to hys former
matter.

This Judge I speake of, said.
Though I feare neyther God,
nor man. &c. And did he thynke
as he sayed? Dyd he thynke
thus? Is it þ maner of wicked
Judges to cōfesse, theyr faulces
nay he thought not so.

And a man had come to hym, &
called hym wycked, he woulde
forthwyth haue cōmaūded hym
to ward, he woulde haue defen-
ded hym selfe stoutly.

Whi the iud-
ge was forced
then to cōfesse
his faulces.

It was god that spake in hys
conscience. God putteth hym to
utter suche thynges as he sawe
in hys herte, and were hydde to
hym selfe.

And there be lyke thynges
in the

in þe scripture, as, Dixit insipiens
in corde suo non est deus. The vn
wyle man sayd in his hert, there
is no God, and yet if he shoulde
haue bene asked the question, he
would haue denied it.

Esay the prophet sayeth also.
mendatio protecti sumus We are
defended w lyes. We haue put
our trust in lyes.

And in an other place he saith.
Ambulabo in prauitate cordis mei
I wyl walke in the wyckednes
of my herte. He vttereth what
lyeth in hys herte, not knowne
to hym selfe, but to God.

It was not for nought that
Ezechiel describeth mānes herte
in his colours. prauum cor homi
nis et inscrutabile. The herte of
man is naught, a croked, and a
froward pece of worke.

Ezechiel des
cribed the
herte of man.
Jere. xlii.
Amōg al thin
ges man hath

Let

The fourth sermon.

Let every man humble hym
selfe, & acknowledge hys faulte
and do as saynte Paule dyd.

Paule durst
not iustifie
hym selfe

When the people to whome
he had preached, had sayed ma-
nye thynges in his commenda-
tion, yet he durst not iustify him
selfe. Paule woulde not prayse
hym selfe to hys owne iustifica-
tion, and therfore whē they had
de spoken these thynges by him
I passe not at all sayth he, what
ye saye by me. I wyl not stande
to your repozte, and yet he was
not ftoward, that whē he heard
the trueth repozted of hym, he
woulde saye it to be false, but he
sayed, I wyl neyther stande to
your repozte, though it be good
and iuste, neyther yet I wyl say
that it is vnttrue. He was. Bo-
nus Pastor.

A good shepeheard. He was
one of theym. qui bene presunt.
that dyscharged hys care, & yet
he thoughte that there myghte
be a further thyng in hym selfe
then he sawe in him selfe.

And therefore he sayed. The
Lorde shall Iudge me. I wyll
stand onely to the Iudgemente
of the Lorde. For loke whom he
iudges to be good, he is sure he
is safe, he is cocke sure.

I spake of thys geare the laste
day, & of some I had litle thake
for my labour. I smelled some
folkes that were greaved wth me
for it, bicause I spak agais^t teme-
rarious iudgemēt. Whathath
he to do wth iudgmēt? say they.
I wēt about to kepe you frō ar-
rogant iudgmēt. Wel I could
haue sayed moze thē I dyd, and
I can saye muche moze nowe.

The truth
gettes harred

The fourth sermon

For why? I knowe more of my
Lorde admirals death sith that
tyme, then I did knowe before.
O saye they. The man dyed ve-
ry boldly, he woulde not haue
done so, hadde he not bene in a
iuste quarell.

The argu-
ment of such
men as thou-
ght the Lord
admirals cau-
se to be good;
bicause he to-
ke hys death
so boldly is co-
futed.

The Anabap-
tistes howe
they toke their
death.

This is no good argument
my frendes. A man semeth not
to feare death, therfore hys can-
se his good. This is a deceau-
ble argumente. He went to hys
death boldly, ergo he standeth
in a iust quarell,

The Anabaptistes that were
byence here in dyuers towne
in England) as I heard of cre-
dible menne (I sawe them not
my selfe) wente to theyr death,
euen Intrepide. As ye wyll saye
with out any feare in the world
cheatfully. Well let them go.

Ther

There was in the olde doct^r The Dona
 toures tymes an other kinde of tistes howe
 popsoned heretikes, that were they dyed
 called Donatistes. And these
 herittkes wente to their exe-
 cution as thoughe they should
 haue gone to some iolpe recrea-
 tion o^r banket, to some bealpe
 chere, o^r to a play. And wylle
 argue then? He goeth to hys
 death boldely, o^r cheatefullye,
 Ergo he dyeth in a iuste cause
 Saye that sequell foloweth no
 moze then thys.

A man semes to be a frayed of
 death, Ergo he dyeth euyl. And
 yet our Sauoure Christe was
 a frayed of death him selfe.

I warne you therfore, and Judge not
 charge you not to iudge theym them in autho-
 ybe in authoritie, but to praye rity rashly. &c
 for them. It becometh vs not to
 M. i. iudge

Judge greate maiestrates, noꝝ
to condemne theyꝝ doinges, vn
lesse theyꝝ dedes be openly and
appazantly wycked. Charitpe
requireth the same, foꝝ charitpe
iudgeth no man, but well of eu
ery bodpe. And thus we maye
trye whether wee haue charitpe
oꝝ no, & if we haue not charitpe
wee are not Gods disciples, foꝝ
they are knowen by that badge
He that is hys disciple, hath the
woꝝke of charity in hys breast.

It is a woꝝthpe sayinge of a
clarke. Charitas si est, operatur, si
nō operatur, nō est. If there be
charity it woꝝketh, Omnia crede
re, omnia sperare. To beleue all
thinges, to hope al, to say y best
of the maiestrates, & not to stand
to the deſeiding of a wicked mat
ter. I wil go farther wꝝ you now.

¶

Charite is the
cognisaunce &
badg of a chꝝ
sten man.

If I should haue sayed al that
I knewe, your eares woulde
haue piked, to haue hearde it, &
nowe God hath brought more
to lichte. And as touchyng the
kynde of hys death, whether he
be saued or no, I referre that to
God onely. What God can do,
I can tell. I wyl not denye but
that he maye in the twinkeling
of an eye, saue a man, and turne
hys herte. What he dyd I can
not tell. And when a man hath
two strokes wth an axe, whoo
cā tel that betwene two strokes
he doth repent. It is very hard
to iudge. Well, I wyl not go
so nye to worke, but thys I wyl
say, if thei aske me what I thinke
of hys deathe, that he dyed
verye daungerously, pikesome-
lye, horryblye.

M. said not
all y he knew
concernyng
the lord admi-
ralles cause.

M. ii.

The

The.ii. lpttle
papers which
the Lorde ad
mirall wrote
in the tower.

The man beyng in the tower
wrote certayne papers whyche
I sawe my selfe. Thei were two
lpttle ones, one to my Ladye
Maryes grace, and an other
to my Ladye Elizabeth the grace,
tendynge to thys ende, that
they shoulde conspyre a gaynst
my Lorde protectours grace.

Surely so seditiously as could
be. Nowe what a kind of death
was thys, that when he was
readye to laye his head vpon the
blocke, he turnes me to the le
uenauntes seruaunte and
sayeth.

The wordes
he spake to y
leuenauntes
seruaunt

Byd my seruaunte speede the
thyng that he wottes of. Wel,
the worde was ouer heard.

Hys seruaunte confessed these
two Papers, and they were
founde in a chooe of hys. They
were

were sown betwene the soules
of a velvet thooe. He made his
ynke so craftely, and wyth such
workmanship as the lyke hath
not bene sene.

I was prisoner in the tower
myselfe, and I coulde neuer in-
uent to make ynke so. It is a
wonder to heare of hys subtilti-
tie. He made hys pen of the ag-
let of a poynte that he plucked
from hys hose, and thus wrote
these letters soo seditiouslye,
as ye haue hearde, enforſynge
manye matters agaynste my
Lord protectours grace, and so
forth. God had lefte hym to him-
selfe, he hadde cleane forsaken
hym. What woulde he haue
done if he had liued styll: that
wete a bout this geare, when he
layed hys head on the blocke at

The penne of
the aglet of a
poynt.

M.iii.

the

the ende of hys lyfe . Charitye
(they saye) worketh but Godly,
not after thys sorte. Well, he is
gone, he knoweth hys face by
thys, he is eyther in loye oꝝ in
payne. There is but two states
if we be once gone. There is no
chaunge. Thys is the speech of
the scripture. *vbi cū quelignū cecide-
rit ibi erit, siue in austrū, siue in
aquilone.* Wheresoeuer the tree
falleth, eyther into the southe, oꝝ
into the north, there it shall rest.

By the fallynge of the tree, is
signified the death of man. If
he fall into the South, he shall
be saued.

For the South is whote,
and betokeneth charitye oꝝ sal-
uation. If he fall in the north
in the colde of infidelitp, he shall
be dampned. There are but
two

There is but
two states.

The state of
saluacion and
the state of dā-
nation,

two states, the state of saluatiō,
and the state of Damnation.

There is no repentance after
thys tyme, But if he dye in the
state of dampnation, he shal rise
in the same. Yea, though he
he haue a whole Monkerpe to
syng for hym. He shall haue
hys fynall Sentence when he
dyeth.

And that seruaunte of hys,
that confessed and vttered thys
gere was an honest manne. He
dyd honestly in it. God pntte it
in hys herte. And as for the to-
ther whether he be saued or no
I leaue it to God. But surely,
he was a wycked man, the testi-
mony was well gydde of hym.

The seruaunt
which vttered
the secretes.
of the two let-
ters is comen
did of M. L.

It hath a treasure, that he
is gone. He knoweth hys fare
by thys.

The fourth sermō

A terrible exemple suerlye, and
to be noted of euery man. Nowe
befoze he shoulde dye, I heard
say he had commendations to
the kynge, and spake manye
wordes of hys maiestye. All is
the kynge, the kynge. Yea Bo-
na verba. These were fayre wor-
des the kynge, the kyng. I was
trauailed in the tower my selfe
(wyth the kynges commaunde-
mente, and the counsaile) and
there was s^r Robette Cunst-
ble, the Lorde Hussey, the Lord
Darlsey. And the Lorde Darlsey,
was tellynge me of the fayeth-
full seruite that he hadde done
the kynges maiestye that dead
is. And I had sene my Soue-
raygne Lorde in the fylde (sayd
he) and I had sene hys grace
come a gaynste vs, I woulde
haue

The Lorde
admiral had
comendatiōs
to the kynge
befoze hys
death.

What the
Lord Darlsey
sayed to mai-
ster Latimer
in y^e tower.

haue lyghted from my horſſe,
 and taken my ſwerde by the
 poynnt, and yelded it into hys
 graces handes. Mary quod I
 but in the meane ſeaſon ye play
 ed not the parte of a fayethfull
 ſubiecte in holdynge wyth the
 people in a cōmotion, & a diſtur
 baunce. It hath bene the caſt of The cōmune
 al trapours to pretend nothing caſt of al trap
 agaynſte the kynges perſon, tours.
 they neuer pretende the mat
 ter to the kyng, bnt to other.
 Subiectes maye not reſpyſte a- The offyce &
 ny magiſtrates, nor oughte to outp of ſub
 do nothynge contraye to the iectes.
 the kynges lawes. And there
 fore theſe wordes, the kyng and
 ſo forth, are of ſmalle effecte. I
 heard e once a tale of a thinge A thing y hap
 was done at Oxforde. xx. yeres pened at Ox
 ago, & the lyke hath bene ſence forde.
 in

The fourth sermon

In thys realme as I was enfor-
med of credible persons, & some
of the that sawe it be alpye yet.

A priest robbed of a grea-
te summe of
monye.

There was a priest that was
robbed of a greate some of mo-
ney, and there were. ii. or. tit. at-
tached for the same robbery and
to be hysse were condemned &
broughte to the place of executi-
on. The fyrste manne, when he
was vpon the ladder demed the
matter vtterly, & toke his death
vpon it that he neuer consented
to the robbery of the priest; nor
neuer knew of it. When he was
deade, the seconde felowe com-
meth and maketh his protesta-
tion & acknowlege the faulte,
sayinge, that among other gre-
uouse offences that he had done
he was accessory to thys robbe-
rye and sayeth he, I hadde my
partte of it, I crye God mercy, so
had

hadde thys felow that dyed be-
foze me hys parte. Now who cā
iudge whether thys felow dyed
wel oꝛ noꝛ? Who cā iudge a mā's
herte? The one denyed the mat-
ter, and the tother confessed it,
there is no iudgynge of suche
matters. I haue hearde muche
wyckednes of thys manne, and
I haue thought oft, Iesu, what
wyl woꝛth, what wyl be the ende
of thys man?

It is hard to
iudge a mā's
herte.

When I was wyth the byshop
of Cherchester in warde (I was
not so wyth hym, but my frēdes
might come to me, & talke wyth
me) I was desirous to heare of
executiō done (as ther was eue-
ri weke, some in one place of the
citie oꝛ other) foꝛ there was thys
wekes sessions at newgate, and
fourthnyghte Sessions at the
Marshallshy, and so foꝛth.

The bps
shoppes be
tirred thepm
so then, that
some of theim
were neuer so
ciligēt spthe.

The forth sermon

I was desirous I saie to heare
of execution, bycause I loked
that my part shoulde haue bene
in. I loked euery daye to be cal-
led to it my selfe.

The whoze y
comitted rob-
bery.

Amonge all other I heard of
a wanton woman, a naughtye
lyuet, a whoze, a vayne bodye, y
was ledde from newgate to the
place of execution, for a certayne
robberye that she had commit-
ted, and she hadde a wycked co-
municatiou by the waye. Here
I wil take occasiō to moue your
grace that suche menne as shall
be put to death maye haue lear-
ned menne to gyue them instru-
ction, and exhortation.

M. Latimer
exhorteth the
kynge's grace
that learned
men might be
appointed to
such as shall
suffer & are co-
uict persons.

For the reuerence of God when
they be put to executiō, let them
haue instructours, for manye
of them are cast away for lacke
of

of instructiō, and dye miserably
for lacke of good preaching.

This womā I say as she wete
by the waye, had wanton and
soly the talke, as thys, that if
good felowes hadde kept touch
wyth hyr, she hadde not bene at
thys tyme in that case, and a-
mongeste al other talke, she sat-
ed, that suche a one, and named
this manne, hadde hyr maiden-
he:de fyrste, and herynge thys
of hym at that tyme, I loked e-
uer what woulde be hys ende,
what woulde be come of hym.

The whores
words as she
went to execo-
tion.

He was a manne the fardest
frome the feare of God that e-
uer I knewe or heard of in En-
glande. Fyrste, he was autho-
r of all thys womannes whores-
dome. For if he had not had hyr
maydenhead, she myghte haue
bene

bene married, and become an honeste womanne, where as nowe beyng nought wyth hym, shee fell afterwarde by that occasion to other. And they that were nought wyth hy, fel to robbery and the folowed, and thus was he authoꝝ of all thys.

This geare came bi Sequels Peraduenture thys maye seme to be a lyghte matter, but surelye it is a greate matter, and he by vnrepentaunce fell frome euyll to worse, and frome worse, to worste of all, til at the length he was made a spectacle to all the worlde. I haue hearde saye, he was of the opiniō that he beleued not the immortalltye of the soule that he was not ryght in y^e matter. And it mighte well appeare by the takyng of hys
Death

death. But ye wyll saye. What
ye sclander him, ye bzeake cha-
ritie.

Nay it is charitie that I do.
We canne haue no better vse of
hym now, then to warne other
to beware by hym.

Christ saith, Memores estote vx-
oris Loth. Remembze Lothes
wife. She was a woman that
wold not be content w hir good
state, but wzekeled wyth Gods
callynge, and shee was for that
cause turned into a salte stone,
& therefore the scripture doeth
name hir as an example for vs
to take hede by. Ye shall se also
in the secod Epistle of saint Pe-
ter the seconde Chapter, howe
that God almyghtye spared not
a numbze of hys Angels, whi-
che had synned againste hym to
make

Lothes wyfe
is our exam-
ple to content
our selues w
our state.

God spared
not hys an-
gels.

The fourth sermon.

The whole
worlde was
drowned, So
dome & So-
moz was bur-
nte and all for
our example.
Gen. xlviii.

An exhortatiō
to al subiects
not to mur-
mur, misjudg
nor reppne a-
gainste the
kinges proce-
dnges.

make them examples to vs to
beware by. He drowned the
whole world in the tyme of Noe
and destroyed for synne the ci-
ties of Sodome and Gomorhe
and why? Fecit eos exemplum
eis qui imple forent acturi. He
made the an exāple to the that
would do wyckedlye in tyme to
come. If God would not spare
them, thynke ye he wyl fauour
vs? Thus maye thys man be
an exāple to vs. Let vs al sub-
iectes iudge wel of our magist-
rates, in suche matters and be
contente wth they; doynges.
& loke not to be of the counsaile.
And thus toke I occasion to
speake of him, & to profyt you
therbi, & I besech you so to take
it. He may be a good warnynge
to vs, & this is the best vse that
we

Of M. Patpiner.

we can haue of him nowe.

I wil go on a word or two, in the applicacion of the parable, and then I wyl make an ende. To what ende, and to what purpose broughte Chryste thys parable of the wycked iudge.

The ende is, that we shoulde be continually in prayer. Prayer is neuer interrupte but by wickednes. We must therfore walk orderly, vpryghtly, calling vpon God in all oure troubles, & aduersities, and for thys purpose there is not a more comfortable lesson in all the scripture, then here now in the lappynge vp of the matter. Therefore I wyl open it vnto you. You miserable people, if there be any here amongst you, that are oppressed with greate men and

To what end
y parable of
the wycked
iudge tēdeth.

A. I. can

The fourth sermon

To whom in
distresse & op-
pression we
shall resort,
can get no healpe, I speake for
poure comforte, I wil open vnto
you, whyther ye shall resort,
when ye be in any distres. Hys
good wyl is redy alwayes at
hande, when so euer we shal cal
for it. And therefore he callis
vs to hym selfe. We shall not
doubt if we come to him. Marke
what he sayth to cause vs
beleue that oure prayers shalbe
hearde. Et deus non faciet inuidiam.
He reasons after thys fashyon.
Wyl not GOD, sayeth he, re-
uenge hys electe: and heare
theim: seyng the wycked iudge
heard the wydowe: He semeth
to go plainely to worcke, he wil
teach vs to praye to God, and to
none but to God. We haue a
maner of reasonynge in the
scholes, and it is called *A minori*
ad

Of M. Catpiner.

ad mains. Fro the lesse to the mo-
re, and that maye be vsed here. An argument
from the lesse
to the more,
The iudge was a tirante, a wic-
ked mā, God is a patrone, a de-
fender, a father vnto vs If the
iudge then, beyng a tyrante,
woulde here the poore wyd-
dowe, muche more God wyll
here vs in all distresses. He be-
yng a father vnto vs, he wyll
heare vs soner, then the other
beyng no father. hauyng no
fatherly affection. Moreouer,
God is naturallie merciful.

The iudge was cruel, and
yet he healped the wyddowe,
muche more then God wyl help
vs at oure nede.

He sayeth by the oppressed.
Cumulo sum in tribulatiōe. I am with
hym in hys trouble. Hys try-
bulacion is nyne.

R.ii.

I

The fourth sermon

I am touched wyth hys trouble. If the Iudge then beyng a cruell man hearde the wydowe, muche more **GOD** wyll healpe vs, being touched wyth oure affection. Furthermore, thys iudge gaue the wydowe, no commaundemente to come to him, we haue a commaundement to resort to **GOD** for he we haue a cōsaleteth: I nuoca me in die tribulationis: mādemēt to call vpon me in the daye of thy resort to god, tribulacion, whych is as well a commaundemente, as Non furaberis. Thou shalt not steale.

He that spake the one, spake the other: And whatsoeuer he be that is in trouble, and calleth not vpon **GOD**, breaketh hys commaundemente. Take hede therefore. The iudge dyd not promise the wydowe helpe,
GOD

Of M. Latpmer.

God promised vs help, & wyl he
not perfourme it? He wyl, he
wyl. The Judge (I say) did not
promyse the wyddowe healpe.
God wil geue vs both hearing
and helpynge. He hath promy-
sed it vs wyth a dubble othe.
Amen, amen, sayth he, verely, ve-
rely, he doubles it.

Quicūque pecieritis &c. whatsoeuer
ye shall aske in my name, ye shal
haue it. And thoughe he put of
some synner for a tyme, and suf-
fer hym to byte on the byrdell,
to proue hym (for there be ma-
ny begynners, but fewe conti-
newars in prayer) yet we maye
not thyncke that he hath forgot-
ten vs, and wyl not healpe vs.
Veniens veniet, et nō tardabit. When
the healpe is mooste nedefull,
then he wyl come & not tarye.

R.iii.

He

The fourth sermon

He knoweth when it shalbe best
for vs to haue healpe, though
he tary he wyl come at the last.
I wyll trouble you but halfe a
quarter of an hour, in the appli-
cation of the parable, and so comyt
you to God.

why GOD
woldhaue vs
to be diligent
& earnest in
prayer.

What should it meane that god
would haue vs so dilygent and
earnest in prayer? Hath he such
pleasure in our woꝝkes? Ma-
ny talke of prayer, and make it
a lyplabourynge. Praying is
not babling, noꝝ praying is not
monkerie.

It is to miserable folke that
are oppressed a confozte, solace,
and a remedy.

But what maketh oure prayer
to be acceptable to God? It ly-
eth not in our power. We must
haue it by an other meane.

Re-

Of M. Latpmer.

Remembre what God sayed of
hys sonne:

Hic est filius meus dilectus, in quo mi-
hi bene complacui. This is my dear
son in whom I delyte. He hath
pleasure in nothyng, but in
hym.

whp our prai-
ers is accepta-
ble to God.

How cometh it to passe then,
that oure prayer pleaseth God.
Oure prayer pleaseth God, be-
cause Christ pleaseth God.

When we praye, we come vn-
to hym, in the confydence of
Chrystes mercytes, and thus of-
ferynge vp oure prayers, they
shalbe heard for Chrystes sake.
Yea, Chryste wyl offer them vp
for vs, that offered vp once hys
Sacrifyce to God, whych was
acceptable, and he that com-
meth wyth anye other meanie
thē thys, god knoweth hym not.

R.iii.

This

The fourth sermon

M. L. creepeth
out vpon the
poppysh masse

This is not the missal Sa-
crifice, the popishe sacrifice to
stand at the aultare, and offer
vp Chryst agayne. Oute vpon
it, that euer it was vled.

The solution
of S. Augu-
stin vpon thys
word sacrifici-
um.

I wyl not say naye, but that
ye shall fynde in the olde doc-
tores thys word Sacrificium, but
there is one generall solution
for all the doctours that S. Au-
gustyne sheweth vs.

The sygne of a thynge hath
often times the name of y thing
that it signifieth. As the supper
of the Lorde is the Sacrament
of an other thynge, it is a com-
memoratiō of his death whych
suffered once for vs, & because
it is a signe of Chrystes offering
vp, therefore it beares the name
therof. And thys Sacrifice a
woman can offer as well as a
man

man. Yea, a poore woman in the
 belfre: hath as good authoritie
 to offer vp thys sacrifice, as
 hath the byshop in his pontificali-
 bus with his mytter on his head,
 hys ringes on his fingers, and
 Sandales on hys fete. And
 whosoever cometh asking the
 father remedy in hys necessyty
 for Chrystes sake, he offereth
 vp as acceptable a sacrifice as
 any byshop can do. And so to
 make an ende.

Thys must be done wth a
 constaunte fayeth, and a sure
 confydence in Christe. Fayeth, ffaythe is all
 fayeth, fayth. We are vndone together.
 for lacke of fayeth. Chryste na-
 meth fayth here, ffayeth is al-
 togpyther. When the sonne of
 man shall come, shall he fynde
 fayeth on the earthe? Why
 spea-

The fourth sermon

Speaketh he so muche of faythe?
because it is harde to fynde a
true faythe . He speaketh not
of a politicall fayth, a faythe set
vp for a tyme , but a constant, a
permanent , a durable faythe,
as durable as goddes word. He
came many tymes. Fyyste in the
tyme of Noe, when he preached,
but he founde lytyle fayth . He
came also when Loth preached,
when he destroyed Sodome &
Gomorhe.

But he founde no fayth , and
to be shorte he shall come at the
latter daye , but he shall fynde
a lytle fayth . And I wene the
daye be not farre of , and when
he was here carnallye dyd , he
fynde anye faythe ? Manye
speake of faythe , but fewe ther
be that hath it.

Christe

Of M. Latimer.

Chryste mourneth the lacke
of it. He complayneth that
when he came, he founde no
fayth.

Thys fayth is a great state,
a Ladye, a Dutches, a greate
womainne, and she hath euer a
great compaignie and trayne a-
bout her (as a noble state ought
to haue) fyrste she hath a Gen-
tilman vscher that goth before
her, and where he is not, there
is not Lady fayth.

This Gentilman vscher is called
Agnitio peccatorū, knoweledge of
syn, whē we enter into our hert,
& acknowledge our faultes, and
stand not about to defend them.
He is none of these wynters, he
kyckes not when he heares
hys fault. Nowe as the Gen-
tilman vscher goth before her, so
she

fayth is a
great state & a
Dutches.

knowledge
of synne is
gentle man
vscher to La-
dy fayth.

The fourth sermon

¶ apth hath a
trapne after
her & they are
the workes of
our vocation

She hath a trayne that cometh
behynde her, and yet thoughe
they come behynde, they be all
of faythes compayne, they are
all wyth her, as Chryste when
he counterfayted a state goyng
to Hierusalem, some wente be-
foze him, and some after, yet all
were of his company, so al these
wayte vpon fayeth. She hath
a greate trayne after her be-
sydes hyr Gentylnman vscher,
her whole household, and those
be the workes of our vocation,
when euerye man consydereth
what vocation he is in, what
callyng he is in, and doeth the
workes of thesame, as to be
good to hys neighbour, to obey
God &c.

Thys is the trayne that fo-
loweth Lady Fayeth, as for an
exem-

exemple. An vnfaithful Iudge
hath fyrste an heauye rekenyge
of his faulte, repentynge him
self of his wickednes, and then
forsaketh his iniquytie, hys in-
pietie, feareth no man, walkes
bryght, and he that doeth not
thus, hath not Ladye fayth,
but rather a boldnes of synne,
and abusynge of Christes passi-
on. Ladye faieeth is neuer with-
oute hys Gentyllman vsure,
nor wythout hys trayne, shee
is no Anckres, she dwells not
alone, shee is neuer a pryuate
woman, she is neuer alone, and
yet many therbe that bost them-
selues that they haue fayth,
& that when Christe shall come
they shall do well inogh. Nay
naye, these that be fayethfull
shal be so fewe, that Christ shal
scarce

fayth is no
anckres she
hath many a
atēdante hys
hys parson.

The fourth sermone

scarce se them. Manye there be
that runnes sayeth Saynte
Paule, but there is but one
that receyueth the rewarde, it
shall be wyth the multytude
when he shall come, as it was
in the tyme of Noe, and as it
was in the tyme of Loth.

The sodern
compnge of y
Lord in the ty
me of Noe &
Loth.

In the tyme of Noe, they
were eatynge and drynkynge,
buyldynge plantynge, and
sodaynely the water came vpon
them, and drowned them:

In the tyme of Lothe also,
they weare eatynge and dryn-
kynge. &c. And sodenlye the
fyrre came vpon them, and de-
uoured them. And now we are
eatynge and drynkynge. There
was neuer suche buyldynge
then, as is now, plantynge, nor
marynge. And thus it shall be
euē

Of M. Latimer.

even when Christe shall come,
at the Judgemente.

Is eatynge and drynkyng
and maryng, reproved in scrip-
ture? Is it not? Maye he repro-
ued not al kynd of eatynge and
drynkyng, he muste be other
wayes vnderstand.

If the scripture be not tru,
lye expounded what is more er-
ronious? And though there be
complaynges of some eatynge
or drynkyng in the scripture
yet he speaketh not as though
all were nought.

They maye be wel ordered, what eatynge
they are Goddes allowaunce, & drinking is
but to eate and drynke as they allowed and
dyd in Moes tyme, and as they what is dysco-
dyd in Lothes tyme. Thus mended.
eatynge and drynkyng, and
maryng is spoken agaynste.

To

The fourth sermon

What kynde
of mariing is
reproued wou-
thelp.

Stealynge of
wardes, nap
rather of lan-
des.

Another kin-
de of mariage
& all naught.

To eate and drinke in the for-
getfulnes of goddes commaun-
dement, voluptuously, in exces-
se & glotonnie, this kinde of ea-
tyng and drinkyng is nought,
when it is not done moderately,
sobetly, and with al circumspec-
tion. And lykewyse to marrye
for fleshely luste, and for ther
owne fantasie. Ther was ne-
uer suche marrynge in Eng-
lande, as is now. I here tell
of stealynge of wardes to ma-
rye thy chyldren to. This is
a straunge kynde of stealynge
but it is not the wardes, it is
the landes that they steale. And
some ther be that knyght by mari-
ages to gether not for any loue
or Godlines in the parties, but
to get frenscheppe, and make
them stronge in the realme, to
en-

increase their possessions and to
ioyne lande to lande. And other
there be that enuegle mennes
daughters, in the contempte of
theyr fathers, and go aboute
to marrye them wythoute theyr
consente. Thys marryinge is
vngodlye, and manye parentes
constrayne theyr sonnes and
daughters to marrye where
they loue not, and some are bea-
ten and compulsed. And they
that marrye thus, marrye in a
foz getfulnes and obliuiousnes
of goddes commaundementes.
But as in the tyme of Noe, so-
denlye a clappe fell in theyr bo-
somes, so shall it be wyth vs at
the latter Daye when Chyste
shall come. We haue as lytle
conscience as maye be, and
when he shal come, he shal lacke

The inueg-
lers of mens
doughters ar
notyd.

The parentes
whych force
theyr chylde
to marry whō
they loue not
are worthe
reprehendyd.

A dape wpll
come shall
paye for all.

I feare it be
to lytle wyth
some mē, that
a man can nei-
ther fele it nor
pet se it.

The fourth sermon.

Lady Fayeth, wel is them that
shalbe of that lytle flocke, that
shall be set on the righte hande.
Ac.

I haue troubled you longe,
partelye beyng out of my mat-
ter, partelye beyng in. But now
I wyl make an ende. I begane
wyth thys text. Quicunque scrip-
ta sunt. et c. So wyl I ende now
for myne owne ease, as an olde
treuaunte wyth thys sentence.
Beati qui audiunt verbum dei etc.

Blessed are they that heare
the worde of God, and kepeth
it. I tolde you in the beginning
of thys Parable of Bene. Nil me-
lius quam letari et facere. If I
had ceased ther all hadde bene
wel. quod the merke of oonke,
so blessed are they that heare
the worde of God. But what
folow

Item. Patimer.

foloweth and kepe it.

Our blessednes commeth of
the keepynge. It hanges all on
the ende of the tale, in crediting
and assentynge to the woorde,
and folowynge of it. And thus
we shal begyn oure blessed

Our blessed
nes cometh
of the tape
puge.

nes here, and at the
length we shal
come to

the
blessynge that neuer shal
haue ende, whych

God graunt
both you
& me,
Amen,

D. it.

The

The fifte

Sermon of Mayster Hughe

Latimer, whiche he prached betore
the kynges Maiestye wth thir
hys Graces Palaice at
Westminster the
xv. dape of
April.



Vecumque scripta sunt, ad nostram doctrinam scripta sunt. All thinges that are wyttē, they are wrytten, to be oure doctrine. What doctrine is wrytten for vs in the parable of the Judge, and the wyddowe, I haue opened it to you, moste honorable audience.

Some thinge as concerning the Judge, I woulde wyshe and praye, that it myghte be a lytle better kepte in memorie.
that

Of M. latimer.

that in the seate of Iustyce, no
more iniquitie and vnryghtu-
ousnes, myght raygne.

Thys I feare
he is sooner
wylhed then
often sene but
yet let vs prai

Better a lytle wel kept, then
a greate deale forgottē, I wold
the Iudges woulde take forth
theyr lesson, that there myghte
be no more iniquyte vled, nor
bybetakynge, for if there shall
be bybynge, they knowe the
peryl of it, they knowe what
shal followe. I wolde also they
shoulde take an example of this
Iudge that dyd saye, not that
that he thought hym selfe, but
our sautoure Christ puttes him
to saye that thyng, that was
hid vnto him selfe. Wherfore I
wold ye shoulde kepe memoꝛye,
how vnsearcheable a mā's hert
is. I woulde ye shoulde remem-
bre the fall of the Angels, and

Some can
spel and spy
oute lande
and put
together faste
inough, but
whe they read
or heare a
good lesson,
that cometh
in at one eare
and goeth out
at the other

D.iii. be

The fiftie fermon

Marke man-
ny cautes
and beware
byes.

beware thereby, the fall of the
olde worlde, and beware thereby.
The fall of Sodome & gomorhe,
and beware thereby. The fall of
Lothes wyfe, and beware there-
by. The fall of the manne that
suffered of late, and beware ther-
bye

The argu-
ment of the
wycked iud-
ges shuld in-
duce vs to
prayer.

I woulde not that miserable
folke shoulde forget the argumēt
of the wycked Iudge, to inducē
them to prayer, whyche argu-
mente is thys. If the Iudge be-
ynge a tyraunte, a cruell man, a
wycked man, whych did not call
hir to hym, made hir no promise,
nor in herynge nor helpynge of
hir cause, yet in the ende of the
matter for the importunityes
sake dyd helpe hyr, muche more
almighty god which is a father
who beareth a fatherlye affecti-
on.

on, as the father doeth to the
chylde, and is naturallie merci-
full, and calleth vs to hym wpyth
hys promise that he wyl heare
them that call vpon hym, that
be in distres and burdened with
aduersitie. Remembre this. You
knowe where to haue youre re-
medy. You by youre prayer can
worke greate efficacy. And
your prayer wpyth teares is an
instrument of great efficacy. It
canne byynge many thynges to
passe. But what thinge is that,
that maketh our prayer accep-
table to god? is it our bablyng?
No, no. It is not our babbling
nor our long prayer. There is
an other thyng then it.

What maye
be wrought by
prayer.

What ma-
keth our pra-
yer accepta-
ble to God

The dygnitie and worthines
of our wordes, is of no such ver-
tue. For whosoever reioyseth

unto God, not in the confidence
of hys own merites, but in the
sure truste of the deseruinge of
oure Sauour Iesus Chyste,
and in hys passyon.

Our prayer
pleaseth God
for Chyistes
sake when we
dyltrust our
own merites
and trust in
hys deseruyn-
ges.

Whosoever doeth inuocate
the father of heauē, in the truste
of Chyistes merites, whychē of-
ferynge is the most comfortable
and acceptable offerynge to
the father. Whosoever I saye
offereth by Chyste, whychē is a
perfecte offerynge, he can not
be denied the thing he despyeth,
so that it be expedient for hym
to haue it. It is not the bab-
lynge of our lippes, nor digni-
tye of our wordes, but the pray-
er of the herte is the offerynge
that pleaseth thowhe the onely
meanes of hys sonne. For our
prayer profyteth vs bycause we
offer

offer Christe to hys father.

Whosoever resorteth to god
wyth out Christ, he resorteth in
vayne. Our prayer pleaseth, be-
cause of Iesu Christ, whom we
offer. So that it is fayth, fayth,
fayeth, is the matter, It is no
prayer that is wythout fayth,
it is but a lyppe labouring, and
monkyry wythout fayth. It is
but a lytle bablynge.

I spake also of lacke of fayth,
and vpon that also I sayed, the
ende of the worlde is neare at
hande, For ther is lacke of faith
nowe. Also the Defectiō is come
and swaruinge from the fayth.
Antichriste the man of synne,
the sonne of iniquiti is reueiled,
the latter daye is at hande. Let
vs not thynke hys commynge
is farre of. But when soeuer he
com

In all our
prayers we
must bringe
a present with
us to god and
marke wel
who it is,

Coniectures
why the ende
of the worlde
is supposed
to be neare at
hande.

As much
wickednes
as in oure
tyme as eue
was in the
tyme of Noe

¶ For I am
remembred to
his former
questio. and
to the dissolu
cion of the
same.

cometh he shall fynde iniquitye
inough, let him come whē he wil
What is nowē behinde: we be
eatynge and drynckynge as
they were in Noes tyme, and
Marrynge I thincke as wyck
edly as euer was. We be build
ynge, purchachinge, planting
in the contempte of Gooddes
worde. He maye come shortlye
when he wylt, for there is so
much mischief and swatynge
from the fayeth (raynyng nowē
in oure dayes) as euer was in
anye age. It is a good war
nyng to vs all to make readye
agaynstē his commynge, Thys
lyttle reheresall I haue made
of the thynges I speake in my
last sermon. I wylt nowē for
thys daye retourne to my ques
tion and dissolue it, whether god
des people may be gouerned by

a gouernoure that bereth the
name of a kynge or no. The Je
wes hadde a lawe that when
they shoulde haue a kynge they
shoulde haue hym accordynge
to the election of god, he would
not leaue the election of a kynge
to theyr owne braynes. There
be some busy braynes, wanton
wyttes, that saye, the name of a
kinge is an odypouse name and
wyeth this text of the scripture,
wher god semeth to be angrie
and displeased with the Israelites
for askyng a king expounding it
very much & odiously. As who
wold say a king were an odious
thyng. I cominge ridinge in
my way, & callig to remembrance
wherfore I was set, that I must
preach, & preach afore y^e kynge
maiesti I thought it mete to fra
me my preching according to a
king. Hu

Whether
Gods peo
ple maye be
gouerned by
a kynge or no.

The kynges
of the Jew
es were elec
ted and chose
of God.
Regu. viii.

Dure prea
ching must
be framed
accordynge
to the persōs
before w^h
we preace.

C. Pole the
kynge's trap-
toz, a traitor
agaynst
kynde and na-
ture.

27. Latimer
lamentes the
defection of
C. Pole & the
preche of hys
allegiaunce
to hys spege
and Royale
spunge.

They nede
us greatly at
thys tyme as
ouer theyr dyd.

Musyng of thys I remembred
myselfe of a booke that came fro
Cardinall Pole, maister Pole
the kynge's traitor, whych he
sent to the kynge's maiestye. I
neuer remember that man me
thyncke, but I remember hym
wyth a heauye herte, a wyttie
man, a learned man, a man of a
noble house, so in fauoure that
if he had taried in the realme,
and woulde haue conformed
hym selfe to the kynge's proce-
dynges, I heard saye, and I
believe it verely, that he hadde
bene Bishop of Yorke at this
day. To be a bidden by, he wold
haue done muche good in that
parte of the Realme. For those
quarters haue all wayes had
greate nede of a learned man,
and a preachyng prelatte. A
thyng

thynges to be muche lamented
that suche a man shoulde take
suche a waye. I here saye he tea-
deth muche Sayncte Jeromes
wozkes, and is wel sene in theim
But I woulde he woulde fol-
lowe sayncte Jerome, wher he
expoundeth thys place of scrip-
ture.

Cardinal pop-
le blyth (they
saye) to rede
muche Saint
Jeromes
in wozkes.

Exite de illa peopule meus. All
mightie god saith. Get you fro
it, get you fro Rome, he calles it,
the purple hoze of Babilon. It
had bene moze comédable to go
from it, then to come to it. What
his sayings be in his boke, I do
not well remember, it is in the
farthest ende of my memozye.

Rome is cal-
led of Jerome
the purple
hoze of Ba-
bylon.

He declareth hym selfe in it, to
haue a corrupte iudgemente, I
haue but a glymmeringe of it
Yet in generally, I remeber the
scope

He meaneth
of the booke
that C. Pole
dod sende to
the kynge.

The scope
or state of
the booke, ten-
des to dis-
uade the kin-
ge from hys
supremacie.

Spoken like
a Cardinal.
who may li-
ke authoritie
because he
dwelleth at
Rome.

scope of it. He goeth aboute to
dissuade the kynge from his su-
premacie. In his persuasions he
is very whomyre, verve quicke
and sharpe wth the kynge as
these Cardinals wll take well
vpon theym. He sayeth that a
kynge is an odious worde, and
touched the place how god was
offended with the Israelites for
calling for a k yng.

Verye lyghtely he semeth to
sette forth the title of a kynge.
As though he shoulde meane:
what is a kinger? What shoulde
a kynge take vpon hym to re-
dresse matters of religion? It
pertayneth to oure holy father
of Rome. A kynge is a name &
a tute rather suffered of God
as an euill thyng, then allowe-
ed as a good thyng.

Cal.

Callynge thys to remem-
brance it was an occasiō that
I spake altogether before.
Nowe I wyl answer to thys.
For the answer I muste some
what tpye the syght Chapter
of the fyrst booke of the Kynges.
And that I mai haue grace, &c.



I come to y opening
of this mater. I must
begyne at the begyn-
ning of the Chapter,

that the vnderned (although I
am sure, here be a greate many
well learned) maye the better
come to the vnderstandinge of
the matter. Factum est cum sen-

uisset Samuel fecit filios suos iudices populo. &c. It came to passe
when Samuell was stricken in
age, he made hys sonnes Iud-
ges ouer Israel. Of Samuell
I myght

might feche a proceſſe a far of,
of y^e ſtoꝛye of Elcana, who was
hys father, and who was hys
mother, Elcana hys father
had two wyues, Anna and Phen
nenna, and dyd not put them
awaie, as men do nowe adayes.

A taunt (by
the waie) to
ſuche as hys
vnlawful di
uorcement.

There was debate betwene
theſe two wyues.

Phenenna in the doing of ſa
crifice, embzayded Anna by
cauſe ſhe was barren, and not
fruitfull. I might take here oc
caſion to entreate of the dutye
betwene man and wyfe, whiche
is a holy religyon, but not reli
giouſlye kepte. But I wyll not
enter into that matter at thys
tyme. Well, in proceſſe of tyme,
God made Anna fruitfull, tho
rowe hys deuoute prayer. She
broughte forth Samuell, whoe
by

Anna of bar
ren made fru
itful and mo
ther to Sa
muell.

by the ordinaunce of God, was
made the hyghe pryeste . Fa-
ther Samuell a good man, a
singular example, and singular
patron , a manne a lone, fewe
suche men as father Samuell
was. To be shorthe he was nowe
come to age, he was an old mā,
an impotent man, not able to
go from place to place to mini-
ster iustice, he electes and choses
two suffraganes, twoo coadiu-
tours, two cohelpers, I meane
not hallowers of belles , nor
Christiners of belles, that is a
poppysh suffraganship, he made
thē to healde hym, to dyscharge
his office, he chose hys two son-
nes rather then other, because
he knewe thē to be wel brought
vp in vertue, and learnynge, It
was not for anye carnall affec-

Samuell be-
ynge aged
chose to hym
two suffrage-
nes to assyst
hym in hys
offyce.

Wher he
chose hys
owne two
sones rather
then any o-
ther

Samuel ten-
derpunge the
ease of hys
people appo-
ynted two
offpcers.

tion, he cared not for hys re-
nowne, or reuenues, but he
appoynted them for the ease of
the people, the one for to supply
hys place in Bethsabe, and the
other in Bethlem.

A third Lord
president
wold do wel

As we haue now in England,
for the wealthe of the Realme,
two Lordes presidentes, Sure-
lye, it is wel done, and a goodly
order. I wold ther were a thyrde
in an other place.

For the ease of hys people,
good father Samuell, and to
discharge hys offyce in places
wher he coulde not come hym-
selfe, he sette hys two sonnes
in offyce wyth hym, as hys suf-
fraganes, and as hys Coad-
iutours.

Here I myght take occasi-
on to treat what olde and im-
po

potente Bishops should do, What the
 what olde preachers should do, impotent and
 when they come to impotency, old bishops
 to ioyne wyth them preachers should
 preachers, not Belhalowers, do whē they
 and to departe, parte of theyre are not able
 lyuynge wyth theym. the trauaple

I myghte haue dylated this and papnes
 matter at large. But I am ho of preaching
 nestelye preuented of thys com-
 mune place, and I am verie
 glad of it.

It was very well handeled There are to
 the laste Sondaye. They that many suche
 wyl not for the offyce sake recey these feders
 ue other, regarde more the fise
 then the focke.

Father Samuel, regarded
 not hys reuenues. Our Lorde
 gyue them grace to be affected
 as he was, & to followe him. Amen,

P. ii. Though

The fyste sermon

Mr. Latimer
would not
have byshop-
pes and pre-
lates Lord
presidentes.

The office of
a president-
shipp is a cy-
uill offyce
and occupi-
eth a man
wholy.

Thoughe I saye that I would
wische mo Lorde presidentes. I
meane not that I woulde haue
prelates, Lordes presidentes,
nor that Lorde byshoppes shall
be Lorde presidentes. As tou-
chyng that, I sayed my mynde
and cōscience the last yere. And
al though it is sayed, Presint, it
is not mente that they should
be Lorde presidentes, the offyce
of a Lorde presidentshyp is a ci-
uill offyce, and it canne not be
that one manne shal dyscharge
bothe. Wel, it followeth in the
texte. Non ambulauerunt filii eius
in uis eius, et c. Hys sonnes wal-
ked not in hys wayes, heare is
the matter, here ye se the good-
nes of Samuell, howe, when
he was not able to take the
paynes him selfe for theyr owne
ease

ease, he appoynted them Iudges neare them as it were in the further pates of hys Realme, to haue Justyce ryghtly ministered. But what folowed.

Thoughe Samuell were good, and hys chyldrene well brought vppe, looke what the world can do: Ah crafty world: Whome shall not thys worlde corrupte and deceyue at one tyme or other?

The worlde
wyl corrupt
and deceyue
us or we be
ware of it
the dyuel is
so crafty and
lucre is so
swete.

Samuel thoughte hys sonnes shoulde haue proued well, but yet Samuels sonne walke not in theyr fathers wape. Why? what then? Is the sonne alwayes bounde to walke in the fathers wape?

No, ye muste not take it for a generall rule. All sonnes are not to be blamed in theyr

The sonne
is not alwayes
bounde
to walke in
the fathers
wayes.

fathers wayes.

Ezechias did
not follow
the steppes
of his father
Ahas.

iiii. Ke. xliii.

Jospas re-
fourmed the

wayes of
hys father
Amon

iii. Ke. xxi.

and. xxi.

He was but
eygth yere
olde when he
beganne to
Reigne.

Ezechias dyd not folowe the
steppes of his father Ahas, & was
well alowed in it. Josias the
beste kyng that euer was in Je-
wry, refourmed hys fathers wa-
yes, who walked in worldly po-
licye.

In hys youth, he toke awaye
all Idolatrye, and purged hys
Realme of it, and set a good or-
der in al his Domiuions, wrest-
led wyth Idolatrye.

And althoughe hys father or
hys grande father Manasses
(it makes no matier whether)
repented hym in the ende he had
no tyme to refourme thynges,
he left it to hys sonne to be done.

Josias beganne and made
an alteracion in hys chyld-
hode,

hede, he tourned at vpsydowne,
he would suffer no Idolatrye to
stand.

Therefore, you must not take
it for a general rule, that y^e sonne
must euer walke in his fathers
wayes.

Here I wyll renewe, that
whych I sayed before of the
stifnecked Jewes, the rebelli-
ouse people (that is they^r tytle)
they neuer spake so rebellious
lye, as to saye, they woulde not
receyue any alteration, tyll they^r
kyng came to age. Muche lesse
we Englyshe men, if (there be a-
nye suche in Englande) maye be
ashamed.

We are more
stifnecked
more rebellious
and sturper
then the
Jewes.

I wonder wyth what conscie-
ence folke can heare suche thin-
ges and allowe it.

Thys Iosias made an notable
P.iii. al.

Thys is no
rule to reken
vppon.

alteration, and therfore take it
not for a general rule, that the
sonne shall alwayes walke in
hys fathers wayes.

Jofias was
flayne in bat
taye of Pha
rao Mecho
pnyge of E.
gypt at Ma
gddc.
iii. Reg. xiii.

Thynke not because he was
flayne in battaye, that God
was displeased wth hym. For
herein God shewed hys good-
nes to hym wonderfullpe, who
would not suffer hym to se the
captiuite that he would bringe
vpon the Israelites. He would
not hym to haue the syght, the
fealyng, and the beholdyng
of hys plage, he suffered hym to
be taken away befoze, and to be
flayne of the kynge of Egypt.

Wherfore a iuste man muste
be glade when he is taken from
misery. Iustus si morte preoccupa-
tus fuerit in refrigerio erit.

If a iuste man be pzeuented
with

wyth deathe, it shal be to hys re-
lyefe. He must thynke that he is
one of those, whome the worlde
is not worthye to haue, it came
of a singular goodnesse of god,
that he was by death delpyered
frome the syght of that captiui-
tie. Therfore take it not for a
general rule, that the sonnes be
alwates bounde to walke in the
fathers wayes.

Nolite in preceptis patrum uest-
rorum incedere. Waik not in
the commaundementes of youre
fathers. For so it is sayed in an
other place of scrypture. It is
spoken to the reproche of Sa-
muels sonnes that they walked
not in hys waye, for he was a
good man.

A wonderful thyng that
these chylzen byng so well
brought

The fyste sermon.

brought vp should so fat and be
corrupte, yf the dyuell can pre-
uaile and hath power agaynst
them, that had so Godly educa-
tion, what vauntage hath he at
thē? be brought vp in iniquitie &
couetousnes. It is a Proverbe
that magistratus uirum communis
erat. Office and authoritie sheweth
what a mā is. A man knoweth
not hym selfe, tyl he be tryed.
Many there be that being w-
out office can rebuke magistra-
tes, and fynd fault with men that
be in office & preeminence. After
when it cometh to their chaunce
to come to office them selues, thē
they haue take out a newe lessō.
cum esse paruulus sapiebam ut par-
ulus. When I was a child, I sa-
ued as a childe.

They wyl do then as other
men

Authoritie
and offyce
trepeth what
a man is.

Thys hath
bene often
tymes vere-
fied and sene
in prechers,
before they
were byshop
oppd or benefi-
ced.

men do, they are come to haue
 experience, to be practicioners.
 The maydes chylde is euer best
 taughte, for he that standes
 by ryghte in office, he is the fel-
 low, Samuel wold neuer haue
 thought that hys sonnes shold
 haue bene so corrupted. It is a
 perillous thyng, a dangerous
 state to be a iudge. They felte y^e
 smaker of the worlde, a peril-
 lous thyng. And therfore Christ
 lostom sayth. *Miror si aliquis re-*
torum saluabitur. & matuaile (say
 eth he) y^e ani tuier ca be saued. If
 the petil were wel considered men
 would not be so desirous as they
 be. The world y^e world hath ma-
 ny subtil sleighes, it is a craftie
 thyng and verie deceitfull, a cor-
 rupter, and who is it whom the
 worlde doeth not corrupte and
 blynde at one tyme or other?

Do as the
 most do, and
 the fewest
 that wonder
 at thepm.

The state of
 a Judge is
 dangerous
 and lucre is
 so lickorous
 that he that
 once lyckes
 of it, leketh
 it.

The good
 man nemo
 otherwyle
 called nobo
 dy that dwe
 leth wyth y
 topia.

What

The fyfte sermon.

What was the waye they wal-
ked? Declinauerunt post auaritiam.
That is one. Thei stouped after
gayne, they turned a syde after
lucre. What folowed? Acceperunt munera.

They cal the
rewardes
but bribes is
the fyrst let-
ter of they
Christian
name.

They toke rewar-
des gyftes, bybes I should cal
theym, for that is theyr ryghte
name. What then? Peruerterunt
iudicium. They turned Justice
vpsedowne. Epyther they would
gyue wryng iudgemente, or els
put of and delaye poore mennes
matters.

The Diuels
genealogye
the ladder of
hell.

These were theyr wayes, here
is the Deuyles genealogye. A
gradation of the Diuyles ma-
king. This is, Scala inferni. The
ladder of hell.

I tolde you befoze of scala celi,
the ladder of heauen, I woulde
you shoulde not for get it. The
steps

steppes thereof are set forth in
the tenth to the Romaynes. The
fyyste is preachynge, then hea-
rynge, then beleupnge, and
laste of all Saluation. Scalaceli,
is a preachynge matter I tell
you, and not a massyng matter,
goddes instrument of saluatiō,
is preachynge.

Preachynge
Hearynge
Beleupnge
and saluatiō.

Here I moued you my Loz-
des, not to be greadye and out-
ragiouse in euhaunsynge, and
raynsinge of youre rentes, to the
minishynge of the offyce of sal-
uation. It woulde ppyte a mā
hert to heare that, that I heare
of the state of Cambrige, what
it is in Oxforde I can not tell.
Ther be few do study diuinitie,
but so many as of necessity must
furnysh þe Colledges. for their
lyupnges be so small, and by-
rayles

Wel moued
and Godlye
exhorted of
M. Latimer
but litle min-
ded or slow-
lye followed
for all that.

The studi of
diuinitie deca-
ped in Cam-
brige.

The fyfte sermon.

saylee so dere, that they tary
not ther, but go other where
to seke luynges and so they go
about. Nowe there be a fewe
gentylmen and they studye a lit-
tle diuinite. Alas, what is that
it wil come to passe that we shal
haue nothyng but a lytle Eng-
lyshe diuinite, that wyl bypunge
the realme into a verpe bar-
barousnes, and better decaye of
lea rnyng. It is not that, I
wyl se, that wyl kepe oute the su-
premacye of the byshoppe of
Rome.

The usurped
supremacye
of the bish-
op of Rome
wyl not be
kept out to
a lytle Eng-
lyshe diui-
nite.

M. Latimer
is reasonable
request for
poore schol-
ers exhor-
tations.

Here I wyl make a suppli-
cation, that ye would bestow so
muche to the fyndyng of scho-
lers, of good wyttes, of poore
mens sonnes, to exercise the of-
fyce of saluacion, in releuing of
scholers, as ye were wont to be
stowe

stowe in Dylgrimage matters,
in trentals, in masses, in par-
dons, in purgatorie matters,
ye bestowed that lyberallye,
bountifullly, but thys was not
wel spente.

You hadde a zeale but not
Secundum scientiam. Not accor-
dyng to knowledge. You may
be sure yf you bestowe pource
Goddess on thys wyse, ye shall
bestowe it wel to suppozte and
bpholde Goddess word, wherin
ye shal please God.

I requyre no more, but that
ye bestowe so muche Godlye,
as ye were wonte to bestowe
vngodlye.

It is a resonable petition,
for Goddess sake, looke vpon it
I saye no more.

Ther

Wher vpon
we maye be-
stowe oure
goodes wel,
and please
God wel

The fyfte sermon.

They that
haue least
nede haue
most helpe.

There be none nowe but greate
mens sonnes in Colledges, and
they 2 fathers loke not to haue
them pzachers, so euerye waye
thys offyce of preachynge, is
pynchyr at.

The radpe
waye downe
to the dnypl
in hell.

I wil speake no moze of Scala
celi, But I am suer thys is Scala
inferni, the ryghte waye to hell,
to be couetous, to take bybes,
and peruerte iustice. If a iudge
shoulde aske me the waye to
hell, I woulde shewe hym thys
waye. Fyyste let hym be a coue-
touse man, let hys herte be poi-
soned wyth couetousnes. Then
let hym go a lytle further and
take bybes, and laste peruerte
iudgemente. Loo, heare is the
mother and the daughter, and
the daughters daughter. Qua-
rice is the mother, she bynges
fur.

Of M. Latimer.

for the byrbe takynge, and byrbe
takynge, peruertynge of iudgmēt.

¶ Ther lackes a fourth thing
to make vp the messe, whyche
so God helpe me if I were iudg,
shoulde be Hangum tuum, a ty-
burne tyyppet to take wyth hym,
& it were the iudge of the kinges
bench, my Lord chiefe Iudge of
Englande, yea, and it were my
Lord Chaunceloure hym selfe, to
triburne wyth hym.

A tyburne tyy-
ppet for byrbe
takers and per-
verters of iud-
gement.

¶ Ther was wyth in these, xxx,
yeares a certain wyddow, whych
sodaynlye was attached, had to
pyrson, indyted, condempned,
and there were certayne lear-
ned men that visited her in the
pyrson. Oh I woulde ye woulde
resorte to Wyssonnes. A com-
mendable thyng in a chrysten
realme. I woulde wyshe there
were

The wyddow
that was in
pyrson.

M. l.

were

The fyrste sermon.

Ther shulde
curates
presones.

A help dape
worke to by-
syt the preso-
ners.

The woman
turned from
poppetrye by
the dyligent
resort of the
learned, fre-
quentynge the
presone.

were curates for prissones, that
we myght save, the curate of
Newgate, the curate of the flet,
and I woulde haue theym well
waged for theyre laboure. It is
a holy daye worke to byset the
prisoners, for they be kepte from
sermons. Ther was that resor-
ted to thys woman, who, when
she came to preson, was all on
hyr beades, and nothyng else,
a poppysh woman, and sauored
not of Iesu Christe. In processe
she was so applyed that she ta-
sted. *Quam suavis est dominus.*
She had suche a sauore, suche
a sweetenes and felynge that
she thought it longe to the daye
of execution. She was wyth
Christe al ready, as touchynge
sayeth.

She had suche a desyre that
she

She sayed wyth saynt Paule. Cupio dissolui et esse cum christo. I desyre to be ryd, and to be wyth Christ. The word of God had so wrought in hyr, when she was brought to punyshment, she desyred to cōfesse hyr faulte, she toke of hyr death, that she was gyltylesse in that thyng she suffered for, and hyr neyghbours woulde haue borne hyr wytnes in the same. She was alwayes an honeste ciuill woman, hyr neyghbours woulde haue gone on hys purgacion a greate waye.

They would nedes haue hit confesse, then saith she. I am not gylty, wold ye haue me to make me gyltye, wher I am not. Yet for althys, she was a trespasser, she had done a greate offence. But before I go forwarde wyth thys, I must fyrst tel you a tale.

All.

I

The fpyte sermon.

I hearde a good whyle ago,
a tale of one, I sawe the man &
told me the tale not longe ago,
in thys auditoꝛye. He hath tra-
uelled in mo countreys then one

He toulde me that there was
once a pꝛetour in Rome, Aorde
mayꝛe of Rome, a ryche manne,
one of the richest marchauntes
in all the cytye, & sodaynely he
was caste in the castle Mungell.
It was herde of, & eueryc man,
whyspered in an others eare.
What hath he done? Hath he
kylled any man? No. Hath he
medled wyth Alam, oure holyc
fathers merchādice? No. Hath
he couñterfaited oure holyc fathers
Bulles. No. For these were hye
treasons.

One rowned an other in the
ear and sayd, Erat diues. He was

A ryche mer-
chaunt cast in
to the Castel
Mungell.

a riche man. A greate fault. Here
was a goodlye praye for that ho
lye father . It was in Popes
Julius tyme, he was a greate
warrioure. Thys praye woulde
healpe hym to maynetayne hys
warres, a ioly praye for oure ho
lye father.

So thys woman was Diues.
She was a ryche womā, she had
hir lādes by the Shyriffes nose.
He was o gentelman of a longe
nose. Such a cup, suche a cruse.
She would not depart from hir
own. Thys Shyriffe was a co
uetuouse man, a worldely man.
The Judge at the enpanelynge
of the queste, hadde hys graue
lookes, and charged them wyth
thys. It was the kynges mat
ter, loke wel vpon it.

A gentle man
of a long nose
frome suche a
nose, I praye
God, Libera
nos et salua
nos.

When it makes for theyr pur
pose

Q. iii.

The sygne
of the Iudges
skynne

A man maie
answer for
him selfe and
yet haue
wronge, and
be absēt, and
yet haue
ryghte.

purpose, they haue the Kynges,
the kynges, in their mouthes.

Wel, some what there was, there
was walkynge of angelles be-
tweene them. I would wythe that
of suche a Judge in Englande
nowe, we might haue y^e skin hā-
ged by. It were a goodly signe
the sygne of the iudges skynne.
It shoulde be Lot his wyfe, to
all Judges that shoulde folow
after. By thys ye may perceiue,
it is possible for a manne to an-
swere for him selfe, and be arrai-
ned at the barre, & neuertheles
to haue wronge. Yea, ye shall
haue it in fourme of lawe, and
yet haue wronge to. So it is po-
ssible in a case, for a manne that
hath in hys absence attaintment.
to haue right, & no wronge.

I wil not say naye, but it is a
good

good lawe for a man to answer
for him selfe, thys is reasonable,
allowable & good. And yet suche
an vrgent cause maye be, suche
a respect to a commune wealth
that a man may rightlye be con-
demned in hys absence. There
be suche causes that a man may
in hys absence be condemned,
but not ofte, excepte they be such
cases that the reason of the ge-
nerall lawe maye be kepte. I
am prouoked of some to condemne
this lawe, but I am not able,
so it be but for a time, and vpon
wayghty consideraciōs, so that
it be vsed rarely, seldomly, for a-
uoyding disturbance in the co-
mune wealth, such an equity and
moderation maye be vsed in it.

And neuertheles it is verye
mete and requisite that a man

Q.iii.

Mynde

Shoulde answerē for hym selfe.

The reason of
the lawe is
the soule of
the lawe.

We muste consider the ground
of the lawe: for Ratio legis, ani-
ma legis . The reason of the
law, is y^e soule of the law. Whie
what is the reason and ende of
the lawe? It is thys, that no
man shoulde be iniured. A man
may in hys attayntmente haue
no more wronge done hym then
if he answered for hym selfe.

Alth then I am not a ble to saye,
that in no wyse, and arraignemēt
maye be tourned in to attaynte-
ment, A man may haue wronge
and that in open iudgemente,
and in forme of lawe, and yet a-
lowed to answerē for hym selfe:
and even so is possible he maye
haue ryghte though he neuer
answerē for hym selfe. I wyl
not say but that the parliament
hou

houses both hye and lowe, may
erre, and yet they may do wel, &
christen subiectes must take all
thynges to the beste, and ex-
pounde theyr doynges well,
although they can not yelde, a
reason for it, except their procea-
dings be manifestly wicked. For
though they can not attayne to
se for what purpose thynges be
done, it is no good reason that
they be called euell done there-
fore. And is thys a good argu-
mente, he is not allowed to an-
swer for hym selfe in thys place
or that place, where he wyll ap-
poynte: Ergo, he is not allowed
to answer for hym selfe? No.

He myght haue answered the
beste he coulde for hym selfe be-
fore a greate manye, and haue
hadde moe to, if he had requy-

red

How we must
take the doynges
of the par-
liament.

An vntrue ar-
gument.

red theym. Yea, and was com-
maunded vpon his allegiaunce
to speake for hym selfe, and to
make aunswere, but he woulde
not, nedes he woulde come oute
to Iudgemente, and appoynte
the place hymselfe,

A manne that answeres for
hym selfe at the barre, is not
allowed bys manne of lawe to
answer for hym, but he muste
aunswere hym selfe. Yet in the
Parliament, although he were
not there hym selfe, anye frende
he had, had lyberty to aunswere
for hym, franke, and fre, I know
of olde the manner. The tenoure
of the wyttes is thys, Euerie
man to speake the best he know-
eth of bys consyence, for the
kynge's magesties honour, and
the wealth of the realme. There
were

fre lyberty
is graunted
peake in the
Parliament
house.

were in the Parliament in both
houses, a greate manye learned
men, conſcionable men, wyle me.
When that man was attaynted
there, and they hadde lybertye,
there to ſay naye, to hys attaynt
mente yf they woulde. Sure
I am the mooste allowed it, or
eſſe it coulde not haue gone for-
warde,

Theſe premisses conſidered. I
woulde haue you to beate ſuche
a bart, as it becommeth chriſten
ſubiectes. I knowe what men
ſate of me wel ynough, I could
pouge my ſelfe.

There is that prouokes me
to ſpeake agynſt this lawe of
attayntement, they ſaye I
am not indyfferente. Surelſe
I woulde haue it to be doone
rarely

The fiftē sermon

carely vpon some great respecte
to the commune wealthe, for a
uoydyng of greater tumulte
and peryll.

Paul was

allowed to an-
swer for hym
selfe.

actes. xxi.

Saynt Paule was allowed
to answer for hym selfe, yf List-
as the tribune hadde not plucked
hym awape from the wyng of
hys matter, it hadde coste hym
hys lyfe. Where he was saued
by the magystrate, beyng but
a pryuate manne. Wyl ye not
allowe that some thyng be done
as wel for sauyng of the magy-
strates lyfe? It behoues theym
of the Parliament to looke well
vpon the matter. And I for my
parte thynke not but they dyd
well, else I should not yelde the
duty of a subiecte.

Some liken me to doctoure
Shaw, that preached at Pauls
croffe

croffe, that kynge Edwardes sonnes were bastardes. An easy matter for one of the counsell to induce Latimer to make a lie as doctour Shaw dyd. He thinke you beyng the kynges seruants and hys offycer, shoulde thynke better on the kynge, and hys counsell, though he were lyghte of belefe. If he had bene a true man to hys master, he woulde neuer haue spoken it.

The counsaile nedes not my lye, for the defence of that, that they do, I canne beare it of my selfe. Concerninge my selfe, that, that which I haue spoken, hath done some good.

You wyl saye thys. The Parliament house are wiser then I am, you myghte leaue theym to defence of theym selues. Although

though the men of the Parlia-
ment house can defende them sel-
ues, yet haue I spoken thys of
a good zeale, and a good ground
of the Admiralles wyrttyng, I
haue not fained, nor lyed one
tote. Vse youre Iudgement and
laungages, as it becommeth
Christian subiectes.

I wyll nowe leaue the ho-
nourable counsaile to answer
for themselves. He confessed one
facte, he woulde haue had be the
gouernaunte of the kynges ma-
tesse. And wot ye whye? He say-
ed he would not in hys minoritye
haue hym brought vp lyke a
warde. I am sure he hath bene
brought vp so Godly, wyth such
Shoemakers as neuer kyng
was in Englande, and so hath
prospered vnder them, as neuer
none

One fact he
fessed of the
Admiral. he
woulde not
haue the
kyng brought
up lyke
a warde in
hys minoritye

none dyd. I wotte not what he
mente by hys bynging vp lyke
a warde, onles he woulde haue
hym not to go to hys boke and
learne as he doeth. Howe woo
worth hym, yet I wyl not say so
neyther. but I pray God amede
hym, or els God sende hym short
lyfe, that woulde haue my soue-
raygne not to be brought vp in
learnyng, and woulde plucke
hym from hys booke. I aduer-
tise the therefore my fellowe sub-
iecte, vse thy tonge better, and
expounde well the doynges of
the magystrates.

leynages And
he be learyd

Now to the purpose, for these
thynges lette me of my matter,
and yet they be necessarye.

Somelape preachers should
not meddle wythe suche mat-
ters, but dyd not our Sauoure
Jesus

Jesus Chyſte medle wyth mat-
ters of Judgemente, when he
ſpake of the wycked Judge, to
leauē enſample to vs that fol-
lowe, to do the ſame.

Ladye couetuf-
neſſe is a chyld-
pynge woman.

Ye ſe here, that Ladye coue-
tuouſneſſe is a fruitfull woman,
euer chyldpynge, and euer byynge-
pynge for the her fruites. It is a
true ſayinge. Radix omnium ma-
lorum auaritia. Couetuoſneſſe is
the roote of all wykedneſſe. One
wyl ſay peraduētūre, you ſpake
unſemelye and in conuenientlye
ſo to be agaynſte the offycers,
for takynge of rewardes in do-
pynge pleaſures.

He that byeth
here muſt ne-
des ſell the ſame
for.

Ye conſyder not the matter
to the bottome. Theyr offyces be
bought for great ſommes, nowe
howe ſhall they receyue theyr
moneys agayne, but by bypynge
ye

pe woulde haue them vndone.
 Some of the gaue. CC. pounds
 some .v. C. pounce, some. ii. M
 pouid, And how shal they gather
 vp thys money agayne, but by
 healpyng them selues in theyre
 offyce. And is it so trowe ye: Are
 ciuile offyces bought for money?
 *Lorde God. Who would hane
 thought that? Let vs not be to
 hasty to credit it. For the we haue
 the old prouerbe, Omnia uenalia
 Rome. All thynges are solde for
 many at rome, & rome is come
 home to oure own doores. If thei
 bi, thei must nedes sel, for it is wit
 tely spoken. Vendere iure potest,
 emerat ille prius, he may laweful
 ly sel it, he bought it befoze. God
 forfend that euer any such enor
 mitie shuld be in England. that
 ciuile offyces shoulde be boughte

He must be
 derstande,
 pea, as well
 as cupple
 to make
 the sentence
 perfect.

The fiftte sermon

and shoulde, wher as men shulde
haue the grue the for they? wo?
thines, I would the kinges ma-
iestie shuld seke thorow his real-
me for mere men, and able men,
worthye to be in offyce, yea and
gyue the liberally for they? pay-
nes, and rather geue the money
to take the offyce in hande, then
they to geue money for it. Thys
byinge of offyces is a makynge
of bybetye, it is an enducynge,
and enforlynge, and compellynge
of men to bybetye. Holpe scr yp-
ture qu? if yeth the offycers, and
igeweth what maner of me they
shulde be and of what qualites,
Viros fortes, Some Translaci-
ons haue Viros sapientes. The
Englyshe translacion hath it ve-
rye well. Menne of actyuite
that haue stomakes to do they?
office

Wete men
le, and
worthye to be
in offyce,

It is a bybetye
to bye of
offices.

What man-
ner of men of
officers shulde
be.

effice, they must not be milke sop
 pes, no: whyle lyuered knygh- They muste
haue, iiii. pro
perties.
 tēs, they muste be wyle, hartye,
 hardye men of a good stomake.
 Secōdarily, he qualifieth them
 wyth the feare of god. He saith
 they must be Timentes deum. fea-
 ryng God. For yt he feare God,
 he shalbe no byrber, no peruerter
 of iudgemente, faythful. Thyr-
 dy they must be chosen offycers.
 In quibus est veritatis. In whome
 is trueth. If he saye it, it shalbe
 done. Fourthly. Qui oderunt aua-
 ritiam. Hitynge couetousnes,
 farre from it, he wyll not come
 nere it, that hateth it. It is not
 he that wyll geue. v. £. pounde
 for an offyce. Wyth these quali- ffone. £. po-
inde, geuen
for an offyce
 ties Goddes wysdome woulde
 haue magistrates to be qualifi-
 ed. Thys commeth from the
 R. R. Deutiles

The fyfte sermon

deuylls consistoꝝ to pay. v. C
poundes foꝝ one offyce. If they
paye so much, it must nedes fol-
lowe that they take byrbes, that
they be byrbe takers. Suche as
be mete to beare office like them
out, hyere them, geue them com-
potente and lyberall fces that
they shall not nede to take anye
byrbes. And if ye be at selling ci-
uile offices, ye are as they which
sell theyꝝ benefyces, and so we
shal haue. Omnia uenalia. Al thin-
ges boughte foꝝ money. I mer-
uaile the ground gapes not and
deuours vs, how be it, we ought
not to maruaile, surely it is, the
great leuitie of god that suffers
it. Oh Lorde in what case are we
If the great me in Turky shuld
vse in theyꝝ religion of Maho-
mete to sel as our patrons com-
mon

They that
are mete to
beare offyce
wold be sou-
ght out & ly-
berally feed.
Sellpge of
offices and
selling of be-
nefices are
both one.
that is to say
Spinony o-
therwyle
called Se-
money.

monlye sell benefyces here, the
offyce of preachinge, the office of
saluacion it shoulde be taken as
an intollerable thing. The turke
would not suffer it in his cōmon
wealth. Patrons be charged to
se the office done, and not to seke
a lurre and a gaine by his patiō
ship. Ther was a patron in Eng
lād (whē it was) that had a bene-
fyce fallen into hys hande and a
good brother of mine came vnto
hym and brought hym. xxx. Ap-
ples in a dysh, and gaue thē hys
man to carrie them to hys may-
ster. It is like he gaue one to his
man for his laboure to make vp
the game, and so ther was. xxi.
This man commeth to his may-
ster and presented hym wyth the
dysh of Apples, sayinge. Syr
suche a man hathe sente you a

R.iii.

dysh

The Turke
would not
suffer that
we do.

The potros
deute, in be
towingge of
his benefyce

The merpe
tale of the
patrone thas
sold a benefy-
ce for a depu-
tye dysh of
Apples.

Dythe of frute, and defyreth you
to be good vnto hym for fuche a
benefyce. Tufte tufte, quod he,
thys is no apple matter. I wyll
none of hys apples. I haue as
good as thefe (or as he hath any)
in myne owne orcharde. The
man came to the pꝛeſt agayne,
and toulde hym what hys maſ-
ter ſayed. Then quod the pꝛeſt,
deſyre hym yet to proue one of
them for my ſake, he ſhal find the
much better the they loke for. He
cut one of them and founde ten
pcces of golde in it. Mary quod
he, thys is a good appl. The
pꝛeſt ſtandynge not farre of, he-
rynge what the Gentle man
ſayed, cryed out and answered,
they are all one apples I war-
tante you Syr, they grewe all
on one tree, and haue all one
taſte. Well, he is a good fel-
low

lowe, let hym haue it quode the
patrone. & c. Get you a graffe of
thys tre and I warrantte you it
shall stand you in better steade
then all Sayntre Paules lear-
nyng. Well, let patrons take
hede for they shall aunswere
for all the soules that peryshe
throughe theyr defaule. There
is a saying that ther be a greate
maenye in Englande that saye
there is no soule, that beleue
not in the immortalite of mā's
soule, that thynke it is not e-
ternal, but lyke a dogges soule,
that thynke there is neyther
heauen nor hell. Oh Lord, what
a wayghtye, matter is thys?
What a lamentable thyng in
a chrysten common wealth? I
can not tell what they saye, but
I perceyue by their woꝝkes
R.iiii. that

A graft of
gold to get
a benefyte
which is
worth a greet
scale of lea-
rnyng.

The erreour
of such as, be-
leue not the
immortalite
of Soules

The fyfte sermon.

that they thyncke so, or elles
they woulde neuer do as they
do. These sellers of offices shew
that they beleue that there is
neither hell nor heauen. It is
taken for a laughynge matter,
wel, I wyll gooe on. Nowe to
the Chapter. The chyldren of
Israel came to Samuell and
sayed. Senuisti. Thou arte gro-
wen into age. Geue vs a King.
Thy sonnes walke not in thy
wayes. What a heuynes was
thys to father Samuels herte,
to here that hys sonnes (whom
he hadde so well brought vpp)
should swarue from hys wayes
that he had walked in. Father
Samuel goeth to god to know
hys wyl and pleasure in thys
matter, God answered, let the
haue a kynge. They haue not
cast

Samuel was
forpe for the
swaryng of
hys sonne
from hys
wayes.

caste the awaye but me, that I
shoulde not raygne ouer them.

i. Sam. viii.

Thys is theyr grounde that
saye a kyng is an odious thing
and not acceptable befoze the
face of God. Thus they force

A place hypo-
lentpd and
foolpd to ser-
ue for other
purpose then
it was euer
meant.

and violent thys place to make
for theyr purpose, wher no such
thyng is mente. Shewe the

Israelites (sayth god) and testi-
fy to the a kynges authorite, &

what a thing a kyng is, & what
a kinge will do. And I wyl not

perswade the, I wyl not here
them hear after, when they shal

crie vnto me. I muste nedes co-
fesse that the Jewes trespassed

agaist almighty God in asking
of a king. But hear is the mat-

ter, in what thyng ther offence
stode, whether absolutelye in as-

kyng a kyng, or in anye other
circumstaunce. It was in a cir-

Wherin the
intent of the
Jewes, dyd
consist.

cum-

The Jewes in a circumstance. They sayed
 offendyd in not. Aske vs a kynge of God:
 the thynges but make vs a kynge to iudge
 vs as al other nacione haue,
 They woulde haue a kynge of
 theyr owne swinge and of theyr
 owne election, as though they
 paste not of God. In a nother
 poynte there was pryde. They
 would be lyke the heathē & iud-
 ged vnder kynges as they were.
 Thyrde, they offended God be-
 cause they asked a kynge to the
 iniury & wroge of good father
 Samuel to depose hym, so thys
 was a wrong toward Samuel.

A compariso
 betwene Sa
 muel and his
 sonnes, and
 Ep and hys
 so mes.

It was not wth Samuell & hys
 chyldren, Ophernes and Phinees.
 chyldre lyke as wyth Ealy & his
 They were cruel who wyth bo-
 kes takyng the fleshe out of the
 pottes when that sacrifice was
 offered to god, brought the peo-
 ple

ple in to a cōcept of Gods word.

They were lecherers. They

synne were manifestlye and no-

toriously known: but they fa-

ther Elve knowynge and he:

rynge of it dyd blame them, but

nothyng to purpose, he dyd not

earnestly & substantially chastise

them, and therefore he was iu-

stlye deposed of God. The syn-

nes of Samuelles sonnes were

not known. they were not so

notorious, wherfore it was not

wyth father Samuell as it

was wyth Elve, hys sonnes

fautes were takynge of by-

bes, and peruertynge of iudge-

mentes. Ye knowe that by-

berye is a secreete faute, and

therefore it was not known.

It was done vnder a coloure

and a p̄tēce of iustice, hidlye &

couert

Elve sonnes
were leache-
res & man-
ifest offenders.

i. Samuel

Samuels
sonnes were
robbers and
perverters of
judgement.

couertly done. Therfoze because
it stode in bybes it was not like
in Samuell as in Ely. It is a
daungerous thyng to be in of a
fyce for. qui attingit picē coinquē
nabitur ab ea, & e y middleth wyth
pitch is like to be spotted with it.
Bybes may be assēbled to pitch,
for euen as pytche dothe pollute
theyr handes that medle with it:
so bybes wyl byrge you to per
uertynge of iustyce. Beware of
pytch, you iudges of the worlde,
bybes wyl make you peruert in
iustice. Why you wil say. We tou
che none. No mary. But my May
ster your wyfe hath a fyne syn
ger she toucheth it for you or els
you haue a seruaūt a Muneribus
he wyl say yf you wyl come to
my master and offer him a yoke
of oxen, you shal spede neuer the
worke

Bybes are
like pytche.

Anglice a re
cepuer of his
masters by
bes.

worste but I thincke my May-
ster wil take none, when he hath
offered the to y^e maister, then co-
mes another sernaunt and say-
es. If you wyl bring them to the
clarke of the kitchen, you shall
be remembred the better. Thys
is a fryerly fassion that wyl re-
ceyue no monye in theyr han-
des but wyl haue it put vpon
theyr sleues. A goodly rag of po-
pysh religion. They be lyke
graye fryers, they wyl not be
sene to receyue no byrbes them-
selues but haue other to receiue
for them. Thoughe Samuell
sonnes were priue byrbes
and kepte the thyng verie
close, yet the crye of the people
brought it to Samuell, It was
a hyd kynde of synne. For me in
thys poynt, woulde face it and
brace

A fryerly fa-
shion is refu-
spage of byr-
bes. A good-
ly rag of po-
pysh religiō.

But suche
men carrie
hyde in their
bosomes that
accuseth the.

Samuel
woulde not
be partaker
of his sonnes
offences.

brace it and make a shewe of by
yghte dealynge, when they be
moſt gyltye, Neuertheleſſe, thys
gere came out. Oh wycked ſon-
nes, that brought both theyr fa-
ther to deſolation and the ſelues
to ſhame. When Samuel herde
of theyr fault, he went not about
to excuſe theyr fautes. He would
not beate wyth his ſonnes. He
woulde not. Communicare pecca-
tis alienis. Be partaker wyth his
ſonnes offences, he ſayed. Ego ſe-
nui, ecce filii mei vobiscū ſunt. As
ſone as he hearde of it, he dely-
uſted his ſonnes to the people
to be punyſhed. He wente not a-
bout to excuſe them, nor ſayed
not, thys is the fyrſt tyme, beate
wyth them, but preſented them
hy and by to the people ſayinge:
Loe here they be, take theym,
do

do wyth theym accordyng to
 theyr desertes. Oh. I woulde
 ther were no more beateres of o-
 ther mens synnes, the this good
 father Samuell was. I hearde
 of late of a notable bloudshed.
 Audio sayeth S. Daule and so
 do I. I know it not, but I heare
 of it. Ther was a searcher in lon-
 don, which executyng his office
 displeased a marchaunt man, in
 so much that when he was do-
 inge his office, they were at wo-
 des, the marchāt man threatned
 hym, the searcher sayed, the kyng
 shuld not lose hys custome. The
 marchant goes me home & shar-
 pes his woodknife, and comes a-
 gaine & knockes hym on þe head
 & killeth him, thei þe told me þe tale
 said it is winked at, thei loke thro-
 row ther fyngetes & wil not se it.

Whe

The fyrste sermon.

ye but it
were better
to go to God
then to be
borne to the
deupll.

Bloudshe-
ding & prepe-
sed murther
would not be
borne id all.

The kynge
beareth a
swerd before
him & not a
pecokes fe-
ther.

Whether it be taken bp wyth a
pardō or no I cānot tel, but this
I am sure, and yf ye beare wyth
such matters the deuil shal bear
you awei to hel. Bloudshed and
murder would haue no bearing.
It is a heinous thyng bloudshe-
dyng and especially voluntary
murder and prepenssed murder.
For in Anmerpe God sayeth it
polluteth the whole realme. Pol-
lucur illa terra. et c. et non potest
expiari sine sanguine. The lande
cannot be purged nor clensted a-
gayne tyl his bloud be shed that
shed it. It is the offyce of a kyng
to se such murders punished with
death Non frustra gestat gladiū.
What wyl ye make of a kynge?
He beareth a swerde before hym,
not a Pecokes fether. I go not
a bout to styxe you nowe to cru-

des

The fpyt sermon.

delitye, but I speake agaynste
hearynge of bloudshed. Thy
bearyng muste be lohed vpon.
In certayne cases of murder
such great circumstances may
be, that the kynge maye par-
dō a murder. But if I were wor-
thy to be of counsaile, or if I
were asked myne aduise, I
woulde not haue the kynge to
pardon a voluntarie murder,
a preperised murder. I can tell
where one man sewe a nother
in a touneshyp and was atta-
ched vpon the same. xii. menne
were impaneled, the man had
frendes, the Shyue labou-
red the benche laboured, the
xii. mē stacke at it sayed except
he would disburse. xii. crownes
they woulde finde hym guiltye.
Meanes were founde that the

S. i.

xii.

xii. crownes was payed . The
quest comes in and sayes not
gyltye.

Here was a not gyltye for
xii. crownes . This is berynge,
And some of the bench were ha-
ged, thei were wel serued. This
makes men bolde to do murder
and slaughter. We shoulde re-
ferre murderynge tyll wee
come to oure ennemyes, and
the kynge byd vs fyghte. He
that wol be sturre hym than,
were a prytze fellowe in dede.
Crownes? If they crownes
were shauen to the shoulers
they were serued well inough.
I knowe where a womanne
was gotten wyth chylde, and
was a shamed at the matter,
and wente into a secrete place,
where she had no women at
her

The fpyte sermon.

her trauple, and was deliuered of thre chylde[n] at a birth. She wronge their neckes and caste the[m] into a watter, and so kylde her chylde[n]. Sodenly she was gaunte agayne, and her neyghbours suspectynge the matter, caused her to be examyned, and she graunted all. After warde she was rayned at the barre for it, and dyspatched and founde not gylt ye, throughe bearynge of friendes and bybynge of the iudge.

Where at the same sessions, an another poore womanne was hanged for stealyng a fewe ragges of a hedge, that were not worthe a crowne.

There was a certaine gentle

S. II.

man

Of M. Latimer.

man a pꝛofessor of the worde of
God (he sped neuer the better
foꝛ that ye maye besure) who
was accused foꝛ murtherynge
of a man, where vpon he was
cast into pꝛyson. And by chaũce
as he was in pꝛyson one of hys
frendes came vnto hym foꝛ to
visit hym , and he declared to
hys frende that he was neuer
gyltye in murtherynge of the
man. So he went hys wayes,
the gentle man was arayned
and condemned, and as he wēt
to hys execucion he sawe hys
frendes seruaunt , and sayed
vnto him. Commend me to thy
mayster , and I pꝛaye the tell
him, I am the same man stil I
was, when he was wyth me.
And if thou tarry a while, thou
shalt se me die. There was sute
made

The fpyte sermon

made for this mannes pardon,
but it coulde not be gotten. Be
like the Shriues or some other
bare hym no good wyl. But he
dyled for it. And afterwarde I
beyng in the Tower, hauyng
leau to come to the Lieuetena
uities table. I harde hym saye
that there was a man hanged
afterward, that kyled the sam
man, for whom this Gentleman
was put to deathe. Oh Lorde,
what bearynge, what bol-
stringe of naughtie matters.
Is this a chystia Realme? I de-
syre youre Maiestie to remedie
the matter, and God graunte
you to se redress in thys Re-
alme in youre owne Person.
Althoughe my Lord Protector
I doughte not and the reste of
the counsaile do in the meane
Sii. while

Of M. Latimer,

whyle al that lyeth in them to
redresse thynges. I would such
as be rulers, noble men & may-
sters, should be at this poynt w
their seruantes to certify the on
this sort. If any man go a bout
to do you wronge I wyll do my
best to he alpe you in your right
But if thou breake the lawe.
Thou shalt haue iustice. If ye
wyl. be manquellers, murde-
rers, and transgressors, loke for
no bearynge at my handes. A
straunge thyng. What nede
we in the wengauce to bur-
den oure selues wyth other
mens synnes? Haue we not
synnes I nough of our owne?
what nede haue I to burden
my selfe wyth my other mens
sinnes? I haue two burdens &
ii. hepes of sinnes. One hepe of
kno-

The fyfte sermon.

known synnes a nother of vnk
known synnes. I had nede to
say. *Ab accultis m'is munda me domine.* O
Lorde deliuer me from my hyd-
den and my vnkknown syn-
nes: then if I beare wyth o-
ther mens synnes I muste
saye deliuer me frome my o-
ther mens synnes. A straunge
sayinge, from my other mens
synnes. Who beareth wyth o-
ther folkes offences he commu-
nicateth with other folkes sin-
nes. Men haue synnes inough
of their owne, althoughe they
beare not and bolster vp other
men in theyr naughtines, this
beringe, this bolstring and lo-
king thowowe their fingers: is
naught. What the faier happe
shoulde I (or any else) encrease
my burden. Wyne other mens
synnes forgeue me O Lorde.

S. l. .

A

A strange language they haue
 hid sinnes of their own inough
 although they beare not wyth
 gyltines of other mens syn-
 nes. Oh, father Samuel wold
 not beare his owne sonnes. He
 offered hys owne sonnes to pu-
 nishment. And sayed. *ecce filii mei*
Vobiscum sunt. Euen at the fyrste
 tyme he sayed. Loe here they
 be. I dischardege my selfe, take
 them vnto you, and as for my
 parte. *presto sum, loqui coram domino*
et Christo eius. I am here redye to
 aunswere for my selfe, before
 the Lorde and his annoynted.
 Behold here I am record of me
 before the Lorde *Vtrum cuiusquam bo-*
uem etc. Whether I haue take a-
 ny mans ore any mans asse, or
 whether I haue done any mā
 wronge, or hurte anye man, or
 ta-

The fpyte sermon

taken any bribes at any mans
hande . I can commend the
Englyshe translation that doth
interprete *numera* bribes not gyf-
tes. They answered naye for
sooth. We know no suche thin-
ges in you. *Testis est michi deus*, say-
eth he, *God* is my wytnes *quod ni-
hil inueni in manu mea*, That you
haue founde nought in my ha-
des. Fewe suche Samuels are
in Englande nor in the worlde.
Why dyd Samuell thys ma-
rye to purge hym selfe, he was
enforced vnto it, for he was
wrongfullye deposed. Then by
thys ye may perceyue the fault
of the Jewes, for they offered
not God in askynge of a kynge
but for askynge for a kynge to
the wrongynge and depolition
of good father Samuel. If af-
ter

That they bere not wyth o.
 ther mens fautes for they shall
 geue a straight accompte for al
 that perisbeth thowme they
 negligence . We perceyue
 nowe what thys texte mea-
 neth. It is wyten in the laste
 of Iudicū . *In diebus illis non erat rex*
in israel. In those daies ther was
 no kynge in Israell euerye
 man dyd that whyche semed
 ryght in hys owne eyes. Men
 were then allowed to do what
 they woulde. When men may
 be allowed to do what thei wil,
 thē is it as good to haue no kīg
 at all. Here is a wonderful ma-
 ter that bnpreaching prelates
 should be suffered so long. Thei
 can alledge for them selues. vii
 C. yeres thys whyle the Re-
 alme had bene as good to haue
 no

The fyrste sermon,
no kyng, likewise these bribing
iudges hath bene suffered of a
long time and then it was *quasi*
non fuisset rex in anglia. To suffer this
is as asmuch to say. Ther is no
king in England, it is the duty
of a king to haue al states set in
order to do theyr office. I haue
troubled you to lōg I wil make
an end abruptly *Beati qui audiunt Ver-*
bum dei . Blessed be they þ here
the word of god, but so þ they fo
low it, & kepe it in credite, in me
mory, not to depaue it & slau
der it & bring þ preacher out of
credite but þ followe it in their
life & liue after it. He graūt
you al that blessing that
made boeth you
and me.
Amen.

¶ A N D S.

The Cyxte

Sermon of Maister Hughe

Latimer, whpche he preached before
the kynges Maiestye wpythin
hys graces Palaice at
Westminster the
xii. daie of
April.



*Vecunq̃ scripta sunt, ad
nostram doctrinam scrip-
ta sunt.* All thynges
that are wpytten,
are wpytten, to be
oure doctryne.

What doctrine is wpytten for
vs in the .viii. Chapter, of the
fyrst boke, of the kynges, I did
partely shewe vnto you (moste
honorable audience) thys day
fennight, of that good man fa-
ther Samuel, that good iudge
how good a man he was, what
heal-

The fpyte sermon.

healers, and coadiutors he
toke vnto hym, to haue hys o-
ffice well discharged. I tolde
you also of the wyckednes of
his sonnes, howe they toke bri-
bes, and lyued wyckedlye, and
by that meanes, brought both
their father, and the selues to
deposicion. And howe the peo-
ple dyd offend God in askynge
a kynge in father Samuels
tyme. And howe father Sa-
muell was put from hys office,
who deserued it not, I opened
to you also, howe father Sa-
muel cleres hym selfe, that he
know not y fautes of his sons,
he was no bearer w his sonns,
he was sorre for it, whē he herd
it, but he wold not beare w the
in their wickednes. *Filii mei nobiscum*
sūt, my sons are w you sayth he.

Do

Do wyth the ym accordynge to
 their desertes, I wyll not main-
 tayne them, nor bear wyth the
 After that he cleres himself at
 the kynges fete, that the peo-
 ple had nothyng to burden
 hym wyth all, neyther monye
 nor monye worth. In treatyng
 of that parte I chaunced to
 shewe you, what I harde of a
 man, that was slayne, and I
 here saye it was not well ta-
 ken. Forsoeth I entende not to
 empayze any mans estimacion
 or honestye, and they that en-
 force it to that, enforce it not to
 my meanyng. I sayed I hard
 but of suche a thyng, and toke
 occasion by that, that I hard,
 to speake agaynste the thyng
 that I knewe to be noughte,
 that no man shoulde bere with
 anye

The fyrte sermon

any mā to the mayntenance of
voluntary and prepenſed mur-
der. And I here ſaye ſyns, the
man was otherwiſe an honeſt
man, and they that ſpake for
hym, are honeſt men. I am in-
clinable inoughe to credyte it.
I ſpoke not by cauſe I woulde
haue anye mannes honeſtye
impayred. Whelpe I dydas
Saynt. Paule dyd, who hea-
rynge, of the Corinthyans,
that there ſhoulde be contenci-
ons and myſorde a mōg them,
dyd wyte vnto theym that he
harde, and there vpon by occa-
ſion of hearynge he ſet furth
berpe holſome doctryne of the
ſupper of the Lorde. We might
not haue lacked that doctryne
I tel you. Be it ſo the Corinthi-
ans had no ſuche contencions

among the, as Paule wrote of,
 Be it so, they had not misordred
 themselves, it was neyther of
 no: en, to that that Paule say-
 ed. The matter laye in that,
 that vpon hearynge he would
 take occasiō to set out the good
 & true doctrine. So I did not
 affirme it to be true & I hard.
 I spake it to aduertise you, to be
 ware of bearynge, wyth wylful
 and prepaused murder. I wold
 haue nothing enforced against
 any man. This was myne en-
 tent and meanyng. I do not
 knowe, what ye call chaunce
 medly in the lawe, it is not for
 my studye. I am a scholer in
 scripture in gods booke, I study
 that I knowe what voluntary
 murder is before God. If I
 shall fall out wyth a man, He is
 an

The sperte sermon.

angrye wyth me, and I wyth
hym, and lackynge oportunitie
and place, we shall put it of for
that tyme, in the meane season
I prepare my wepon, & sharpe
it agaynste a nother tyme, I
swell and boyle in thys passion
towards hym. I seke hym, we
medle together, it is my chauce
by reaso my weapon is better
then his, & so furth, to kyl him,
I geue hym his dethe stroke,
in my vengasce and anger.

Thys call I voluntarpe mur-
der in scripture, what it is in
the lawe I can not tell. It is a
greate synne, and therefore I
call it voluntarpe. I remem-
ber what a greate Clarke wy-
teth of thys.

Omne peccatum adeo est Voluntarium, ut nle
si sit Voluntarium, non sit peccatum.

C. ii.

C.

Euerye synne (sayeth he) is so
 voluntarpe, that if it be not vo-
 luntarpe, it can not be called
 synne. Synne is no actuall
 synne, if it be not voluntarpe.
 I would we woulde all knowe
 oure fautes and repente, that
 that is done, is done, it can not
 be called backe agayne. God is
 mercifull, the Kyng is merci-
 full, heare we maye repente,
 thys is the place of repētance
 When we are gone hence, it is
 to late then to repent. And let
 vs be content wyth such order
 as the magystrates shall take,
 But suer it is a perillous thing
 to beare wyth anye suche mat-
 ter. I toulde you what I hard
 saye, I woulde haue no mans
 honestye empayred by my tel-
 linge. I harde saye syns of a

The sixte sermon,
nother murder, that a Span-
yarde shoulde kyll an Englishe
man, and conne hym thoroowe
wyth hys swerde: they saye he
was a tall man. But I here it
not that the Spanyarde was
hanged for hys labour. If I
had, I woulde haue tould you
it to. They tell out, as the tale
goeth, a bont a whore. O Lord
what whordom is vsed nowe a
dayes. As I here by the relac-
on of honeste men, whiche tell
it not after a worldlye sorte, as
thoughe they reioysed at it,
but heuely, wyth heuy hertes,
howe God is dyshonored by
whoredome in thys cytie of Lo-
don. Pea the bancke, when it
fode, was neuer so commune.
If it be true that is toulde, it is
maruayle þ it doeth not syncke,

DE. M. Latimer.

and that the earth gapeth not
and swalloweth it vp. It is wo-
derfull that the citie of Lon-
don doeth suffer such whoredom
vnpunished. God hath suffered
long of hys great lenitie, mer-
cy, and benygnytie, but he
wyl punishe sharply at length,
if we do not repente. There is
sum place in London, as they
saye, *immunitie, impunitie*. What
should I call it? a preueledged
place for whoredome. The
Lorde Mayor hath nothyng
to do there, the Sheriffes, thei
can not medle wyth it. And the
queste, they not enquire of it,
and there men do brynge theyr
whores, yea other mennes wy-
ues, and there is no reformati-
on of it.

Ther

The fyrte sermon.

There is suche dysynge how-
ses also, they saye, as hath not
ben wonte to be, where yong
Gentlemenne dysse away their
thyste, and where dysynge
is, there are other folyes also.

For the loue of God lette reme-
dy be hadde, lette vs wrestle
and stryue agaynst synne.

Menne of Englande in tymes
passe, when they woulde exer-
cise theym selues (for we must
nedes haue some recreation,
oure bodyes canne not endure
wythoute some exercyse) they
were wonte to goo a brode in
the fyeldes a shootynge, but
nowe is turned in to glossyng,
gullyng, and whoyng wythin
the house.

Ciii.

The

The arte of Butynge hath ben
in tymes past much esteemed in
this realme, it is a gyft of God
that he hath geuen vs to ex-
cell all other nations wyth all
It hath bene goddes instru-
mente, whereby he hath gūe
vs manye victories agaynste
oure enenyes. But nowe we
haue taken by horynge in tou-
nes, in steede of Butynge in the
fyeldes. A wonderous thyng,
that so excellent a gift of God
shoulde be so lytle esteemed. I
desyer you my Lordes, euen as
ye loue the honoure, and glory
of God, and entende to re-
moue his indignacion, let ther
be sente fourth some proclima-
cion, some sharpe proclmacion
to the iustices of peace, for they
do not their dute. Justices
nowe

The fyrst sermon.

now be no iustices, ther be ma-
nye good actes made for thys
matter already. Charge them
wpo theyr allegiaunce & this un-
gular benefit of God maye be
practised, and that it be not tur-
ned into bollying, glossyng and
whorlyng wythin the townes,
for they be negligente in exe-
cutyng these lawes of shuting.
In my tyme, my pooze father,
was as diligent to teach me to
shote, as to learne anye other
thyng, and so I thynke other
menne dyd theyr children. He
taught me how to drawe, how
to laye my bodye in my bowe,
and not to drawe wyth strength
of armes as other naciones do,
but with strength of the bodye
I had my bowes bought me
accoording to my age & strength
as

as I encreased in them, so my
 bowes were made bigger, and
 bigger, for men shal neuer shot
 well, excepte they be broughte
 byn it. It is a goodly art, a hol
 some kynde of exercise, a much
 commended in phisike. Marci-
 lius Sianus in hys booke *de tri-
 plici uita* (it is a greate while lins
 I red hym nowe) but I remē-
 bre he commendeth this kinde
 of exercise, and sayth, that it
 wrestleth agaynst manye kyn-
 des of diseases. In the reuerēce
 of God, let it be continued. Let
 a Proclamation go furth, char-
 gynge the Iustices of Peace,
 & they sefuche Actes & statutes
 kept, as were made for this pur-
 pose. I wyl to my matter. I en-
 tend this day to entreate of a
 pece of scripture, writtē in the
 be.

The fyrte sermon.

begynnyng of the .v. Chapter
of Luke . I am occasioned to
take thys place by a booke sent,
to the Kynges Maystye that
deade is, by Mayster Poel. It
is a terte, that he doeth great
lye abuse, for the supremitye.
He rackes it, and byolentes it,
to serue for the mayntenaunce
of the byshop of Rome. And as
he did enforce the tother place,
that I entreated of last, so dyd
he enforce thys also, to serue
hys matter. The stoye is
thys.

Our Sauoure Chyste was
come nowe to the bancke of
the water of Genezareth.
The people were come to hym
and flocked aboute hym to
here hym preache.

And

Of M. Latimer,

And Jesus toke a boote that was standynge at the poole, it was symōnes bote, and wente into it. And sittynge in the bote he preached to them that were on the bancke. And whan he had preached and taught thē, he spake to Simon and bade hym launch out fourther into the depe, and lose hys nettes, to catche fysh. And Symon made aunswere, and sayed.

Mayster, we haue labored all nyght, but we caught nothing howe beit at thy commaundement because thou byddest vs, we wyl go to it agayne. And so they dyd, and caught a greate draught, a miraculus draught so much that the net brake, & they called to theyr fellowes that were by, for they had .ii. bootes

The fyrte sermon

botes to come to healde them,
and they came and filled both
theyr botes so full, that they
were nygh dounynge. Thys
is the storie: That I maye de-
clare thys terte so, that it may
be to the honoure of God and
edification of youre soules and
myne boeth. I shall desier you
to healde me wyth your pray-
er in the whiche. & c.

Pactum est autem. (Sayth the text)

Et turbauit meum

. Sayncte
Luke telles the storie, and it
came to passe, when the people
presed vpon hym, so that he was
in perill to be cast into the pond
they rushed so faste vpon hym
and made such throng to him.

A wonderous thyng, what a
desyre the people had in those
dayes to heare oure sauoure

Christ

Of M. Lattmer,

Christe preache, and the cause
may be gathered of the latter
end of the Chapter that went
before. Our Sauoure Christ
had preached vnto them, and
healed the sycke folkes of suche
diseases and maladies as they
had and therefore the people
woulde haue retayned hym
styl. But he made them an-
swere, and sayed,

*Et aliis ciuitatibus oportet me euangelizare
regnum dei, nam in hoc missus sum.* I must
preache the kyngedome of god
to other cyties also, I muste
shewe them my fathers wyll:
for I came for that purpose. I
was sente to preache the worde
of God. Our Sauoure Christ
sayed, howe he muste not tarpe
in one place, for he was sent to
the worlde to preache euerye
where.

The fyrte sermon.

where. Is it not a meruaylous
thyng, that oure bnpreachyng
prielates can read thys place, &
yet preach no more then they
do. I maruayle, that they can
go quyetlye to bed, and se how
he allureth thē with hys exam-
ple, to be diligente in theyr, o-
ffice. Here is a godly lesson also
howe oure Sauoure Chyste
fled from glory. Vt these ambi-
cious parsons, that climbe to
honoure by bywales inordinat-
ly, would cōsider this example
of Iesus chyst, they shold come
to more honour thē they do: for
when theise he honour by such
bywalkes, thei come to cōfusiō
honour foloweth thē & defrōit.
Our sauour Chyst, gat hym a
waye erlye in the mornyng,
and went vnto the wildernes.

I woulde they woulde folowe
 thys example of Chyste, and
 not seke honoure by suche by
 walkes as they do. But what
 dyd the people? when he had
 dyd hymselfe, they smelled him
 out in the Wyldernes, and
 came vnto him, by flockes, and
 folowed hym a greate nombze.
 But where reade you that a
 greate number of scribes and
 Pharises, and Wythoppes fol-
 lowed hym. There is a doctour
 that wytteth of thys place, his
 name is Doctoure Gortham,
 Nicolas Gortham, I knewe
 hym to be a schoole Doctoure a
 greate while a go, but I neuer
 knewe hym to be an enterpre-
 ter of scripture til nowe of late.
 he sayeth thus, *maior deuocio in laicis
 est uetulis quam in clericis. et. c.* There
 is

The fyrte sermon.

is more deuotion sayeth he, in
laye folke, and olde Wyues,
These symple folke, the bulger
people, the in the clarkes, they
be better affecte to the worde
of God, then those, that be of
the cleargye. I maruyle not at
the sentence, but I maruyle
to fynd such a sentence in such
a doctor. If I shoulde saye so
much, it would be sayed to me,
that it is an euyl byrd that de-
files hys owne nest, and *Nemo le-
ditur nisi a seipso*. There is no man
hurte, but of hys owne selfe.

There was verfyed the say-
inge of oure Sauoure Chyste
Whiche he spake in an other
place. *Vbiunque fuerit cadaver, ibi con-
gregabuntur aquilie*. Wheresoeuer a
deade carion is, thither wil y e-
gles gather. Our sauour chist

Of. M. Latimer.

compares hymselfe to a deade
carrion, for where the carrion
is, there wyl the Egles be, and
though it be an euyl smell to vs,
and stynckes in a mans noose
yet it is a swete smell to the
Egles, they wyl seke it out. So
the people sought oute Chryst,
they smelt hys sauour, he was
a swete smell to them. He is *Odor*
uitæ ad uitam, the smell of life to life.
Thei flocket about him lyke E-
gles. Chyist was the carrion,
the people were the Egles.
Thei had no pleasure to heare
the Scribes and the Pharises
thei stancke in their nose, their
doctrine was vnsauery, it was
but of Tolions, of decimations
of Anetsseade, and Cummyne
and suche gere. There was no
comfort in it for soore conscien-
tes, there was no consolation
for

The sixte sermon.

for wounded soules, there was
no remedye for synnes, as was
in Chyistes doctryne. Hys doc-
tryne eased the burden of the
soule, it was swete to the com-
mon people, & sower to y^e Scri-
bes. It was such comforte and
pleasure to the, that thei came
flockyng aboute hym. Where-
fore came thei? *Vt audirent uerbū dei*,
it was a good commyng. They
came to heare the word of God.
It was not to be thought that
they came all of one mynde to
here the worde of GOD. It is
lykely y^e in so grat a multitude,
some came of curiositie, to here
some nouelles, & som cāsmellig
a swete sauour, to haue cōsolati-
on & cōfort of Gods word for we
cannot be saued wout heringe
of the word. It is a necessarye
waye to saluation.

We can not be saued wythout
 fayeth, and fayth commeth by
 hearynge of the worde. *Fides ex
 auditu.* And howe shal they heare
 wythout a preacher? I tel you
 it is the fote steppes of the lad-
 der of heauen, of oure saluaciō.
 There must be preachers. if we
 loke to be saued. I toulde you
 of thys gradacion befoze in the
 tenth to the Romaines. Con-
 sider it well. I had rather ye
 shoulde come of a naughtye
 mynde, to heare the worde of
 God, for noueltie, or for curiosi-
 te to heare some pastime, then
 to be awaye. I had rather ye
 shoulde come as the tale is by
 the Gentelwoman of London
 one of her neyghbours mette
 her in the streate, and sayed
 mestres whether go ye, Mary
 say.

The fyrst sermon.

sayed he, I am goynge to S.
Tomas of Acres to the sermō,
I coulde not slepe al thys laste
nyght, and I am goynge now
thether, I neuer sayled of a
good nap there, and so I had
rather ye should go a napping
to the sermons, than not to go
at al. For w what mind so euer
ye come, thoughe ye come for
an ill purpose, yet peraduen-
ture ye maye chaunce to be
caught or ye go, the preacher
maye chaunce to catche you
on hys hoke. Rather then ye
should not come at al, I would
haue you come of curiositie, as
Sayncte Augustyne came to
heare Sainct Ambrose. When
Sayncte Augustyne came to
Myllane, (he telles the stoye
hym selfe in the end of his boke

of confessions) he was very desirous to here S Ambrose, not for any loue he had to the doctrine & he taughte, but to here his eloquence, whether it was so greate, as the speache was, and as the brate went. Wel, before he departed S. Ambrose caught hym on his hoke and conuerted hym so, that he became of a Maniche, and of a platonike a good christiā, a defender of christes religion, and of the faith afterwarde. So I would haue you come to sermons. It is declared in many mo places of scripture, howe necessarye preachynge is, as thys: *Euangelium est potentia dei ad suadendum credenti*. The preachynge of the Gospel, is the power of god to euery man that doth beleue

The fyrte sermon,

He meanes gods word opened,
It is y^e instrument, & the thing
wherby we are saued. Beware
beware ye diminishe not thys
office, for if ye do, ye decaie god-
des power to al that do beleue.
Christe sayeth consonaunte to
the same. *Nisi quis renatus fuerit e super-
nis, non potest uidere regnum dei.* Except
a man be bozne a gayne from
a boue, he can not se the kyng-
dome of God. He muste haue a
regeneracion: and what is this
regeneracion? It is not to be-
Christened in water (as these
fyre brandes expound it) and
nothyng e elles. Howe is it to
be expounded then? saynct. Pe-
ter sheweth. That one place
of Scripture declareth ano-
ther. It is the circumstance,
and collacion of places that
M.iii. make

set by, and preachynge of gods
 worde troden vnder foote. But
 what doth he now? what doeth
 he now? he sterres me by to out
 ragious rearyng of rates, that
 poore me shal not be able to fynd
 their childre at the schole to be
 diuines. What an vnrasona-
 ble deuill is thys? he prouides
 agreate while before had for the
 time that is to come. He hath
 broughte by now of late the
 most monstrouse kynde of coue-
 tounes that euer was hearde
 of. He hath inuented fee far-
 myng of benefices, and al to de-
 caye thys office of preachynge,
 in so much that whē any man
 heare after shal haue a bene-
 fice, he maye go where he wyll
 for any house he shal haue to
 dwell vpon, or any glebe lande
 to

The fyrte sermon

to kepe hospitalitie withal, but
he must take vp a chāber in an
Alehouse & there sit and plaie
at y^e tables all the day. A good-
lye curate. He hath caused also
through this monstrous kinde
of couetousnes, patrons to sel
they^r benefices. Yea what
doth he more? He gettes him to
the vniuersitie, and causeth
great mē & squiers to sed they^r
sonnes thither, & put out pore
scholars y^e should be diuines: for
they^r parentes entēd not they^r
shall be preachers, but y^e they^r
may haue a shewe of lerninge.
Cut, it were to lōg to declare vn
to you what descent & meanes y^e
diuel hath found to decaie y^e office
of saluaciō, this office of regene-
ratiō. But to return to my mat-
ter. The people came to here y^e
word of god, thei hard him wth si-
lēce ¶

I remember nowe a saying of
Sayncte Chrysostome, and per
adventure it myght come here
after in better place, but yet I
wyl take it, whyles it commeth
to my mynd the saying is thys.

*Et loquentem cum audierunt in silentio, scri-
ent locutionis non interrompentes.*

They
harde hym (sayeth he) in silēce
not interruptynge the order
of hys preachinge. He meanes
they hard hym quetkely, with
out any shouelynge of fete, or
walkynge vp and downe. Su-
erly it is an yll myforder, that
folke shalbe walkyng vp and
downe in the sermon tyme (as
I haue sene in this playce this
Lente) and there shalbe suche
hustynge and bustynge in the
preachers eare, that it maketh
hym oīten tymes to forget hys
mat-

The fyrte sermon.

matter. ¶ Let vs consider the
Kynge's Maiesties goodnes,
Thys place was prepared for
banketyng of the bodye, and
hys Maiesty hath made it a
place for the comfozte of the
soule, and to haue the worde of
God preached in it, shewyng
hereby that he would haue all
hys subiectes at it, if it myghte
be possible. Consider what the
Kynge's Maiesty hath done
for you, he alloweth you all to
heare wyth him. Consider wher
ye be, fyrst ye oughte to haue a
reuerence to Godds word, and
thoughe it be preached by poore
men, yet it is the same worde
that oure Sauoure spake.

Consider also the presēce of the
Kynge's Maiestie Gods highe
bycare in earth, hauyng a re-
specte

Spect to his personag, ye ought
 to haue reuerence to it, & con-
 sider that he is goddes hyghe
 minister, & yet alloweth you all
 to be partakers wth him of y^e he-
 rying of gods word. This bene-
 fit of his would be thankefully
 taken, & it would be highly este-
 med. Hear in silēce, as Chrysostō
 sayeth. It maye chaunce that
 sume in the compaignye may fall
 sicke, or be diseased, if ther be a-
 ny suche, let them go away, wth
 silēce, let them leaue their salu-
 tacions tyll they come in the
 courte, let them departe with
 silence. I toke occasion of Chry-
 stomes wordes to admonyshe
 you of thys thyng. What
 shold be y^e cause, that our Sa-
 uioure Chyste wente into the
 bote: the scripture calleth it Na-
 uis or manicula, But it was no ship.
 it

The sprte sermon.

it was a fishers bote, thei were
not able to haue a shyp. What
shoulde be the cause, why he
would not stand on the bāke &
preach ther, but he desired Pe
ter to drawe y^e bote some what
frō y^e shore into y^e middes of the
water. What shold be y^e cause?
What shold be the cause? One
cause was, for that he might sit
their more cōmodiously, thē on
y^e bāke, an other cause was, for
y^e he was like to be thrust into y^e
pōd of y^e peple y^e came vnto him.
Whi: our sauour Chyst might
haue w^o stode thē, he was strōg
inough to haue kept hymselfe
frō thrusting into the water. He
was strōger, thē they al, & if he
had listēd he myght haue stode
on the water, as wel as he wal
ked on the water, truth it is, so
might he haue done in dede.

But

But as it was sometyne. hys
 pleasure to shewe the poore of
 hys Godheade, so he declared
 nowe the infirmitie and inbici-
 litye of hys manheade. Heare
 he geueth vs an example what
 we shall do, we must not tempt
 God by any miracles, so lōg as
 we may walke by ordinary wa-
 yes. As oure Sauoure Christ
 when the diuel hadde hym on
 the top of the temple, and wold
 haue had hym caste hym selfe
 doune, he made hym this aun-
 swere. *Non tentabis dominum deum tuum.*
 Thou shalt not tempt thy lord
 God, as if he shoulde haue sa-
 yed. We maye not tempte God
 at all, it is no tyme nowe to
 shewe any miracles there is an
 other way to go doune, by gre-
 singes. Thus he dyd to shewe
 vs

The sprte sermon.

hs an example, that we muste
not tempte God, etc. It be in
extreme necessitie, and when
we cannot other wayes reme-
dy the matter to leaue it all to
God, elles we maye not tempt
the maiestye of hys deyte. Be-
ware temptynge of God: wel,
he commes to Simons bote,
and why rather to Simons
bote then an nother. I wyl an-
swere, as I finde in experience
in my selfe. I came hither to
day, fro Lambeth in a wherry
and when I came to take my
bote, the water mē came about
me, as the maner is, and he
wold haue me, & he wold haue
me. I toke one of them. Howe-
ye wpll aske me why I came in
h bote, rather thē in a nother,
be-

because I woulde goin to that
that I se stande nexte me, it
stode more commodiouse for
me. And so dyd Chaste by Si-
mons bote. It stode nerer for
him, he sawe a better seate in
it. A good natural reaso. Howe
come the papistes, and they
wyl make a misterie of it, they
wyl pyke out the supremesye of
the Bishop of Rome in Peters
bote. We maye make allegori-
es inonghe of euerye place in
scripture, but suerli, it must ne-
des be a symple matter that
standes on so weke a grounde.
But ye shall se further. He de-
sired Peter to thruste out hys
bote from the shore. He desired
hym. Heare was a good lesson
for the Bishop of Rome, and al
hys colledge of Cardinales to
lerne

The fyrte section.

learne humilitie and gentleness. *Rogabat eum.* He desired hym, it was gently done of hym, without any austeritie, but wyth al brbaritie, myldnes, a softnes and humilitie. What an example is thys, that he giues them heare: but they spie it not they can se nothyng but the supremacie of the Byshop of Rome. A wondrous thyng what syghte they haue. They se nothyng but the supremacie of the Byshop of Rome. *Imperabatis ouibus meis,* sayeth Ezechell, *cum auaricia, et austeritate, et disperse sunt absque pastore.*

Ye haue ruled my shepe and commaunded them wyth greate lordlines, austerite, and power, and thus ye haue dispersed my shepe a brode, and

E.ii.

why

Of. M. Latimer.

why? Ther was no shephard,
they had wanted one a great
while. Rome hath bene many
hūdzed yeres wout a good she-
pard, They would not lerne to
rule thē gētly, they had rule o-
uer thē, but it was w curfings
excomunicacions, w great au-
sterite, and thūderboltes, and
the diuel and al, to mayntaine
their vnpreachyng prelacye. I
beseche God open their eyes, &
they may se the trueth, & not
be blinded with those thinges,
that no mā can se but they. It
foloweth in the text. *Sedens docebat*
de navi. He taught sittynge. Prea-
chers be lyke, were sitters in
those daies, as it is wytten in a
nother place. *Sedent in cathedra moysi*
They sette in the chayer of
Moses.

The sixte sermon,

I woulde oure preachers
woulde preache sittynge, or
standynge, one waye, or other.
It was a godly pulpit that our
Saviour Christ hadde gotten
hym here. An olde rotten bote.
And yet he preached hys fa-
thers wyll, hys fathers mes-
sage out of thys pulpyt. He re-
garded the people more then
þe pulpit. He cared not for the pul-
pit, so he myght do the people
good. In dede it is to be cōmē-
ded for the preacher to stand,
or sit, as the place is, but I
would not haue it so superstiti-
ously esteemed, but that a good
preacher may declare þe word of
god sittig on a horse, or prechig
in a tre. And yet if this shold be
done, þe bnpreaching prelattes
woulde laughe it to skorne.

E.iii.

And

And though it be good to haue
the pulpit set vp in churches,
that the people may resort thi-
ther, yet I woulde not haue it
so superstitiously vsed, but that
in a prophane place the worde
of God might be preached some
times, and I woulde not haue
the people offended wyth all,
no more, then they be with our
Sauoure Chyestes preaching
out of a bote. And yet to haue
pulpitets in churches it is very
well done to haue them, but
they woulde be occupied, for it
is a bayne thyrng to haue them
as they stād in many churches.
I harde of a Byshop of Eng-
lande that wente on visitacion
and (as it was the custom) whē
the Byshop shoulde come and
he runge into the loune, the
greate

The fyrst sermon.

greate belles clapper was fallen doune, the tyall was broke, so that the Byshop coulde not be runge into the toun. Ther was a greate matter made of thys, and the chiefe of the partye were muche blamed for it in the visitacion. The Byshop was some what quicke wyth theym, and signified that he was muche offended. They made theyr aunsweres, and excused them selues, as wel as they coulde, it was a chaunce, sayd they, that y^e clapper brake and we coulde not get it amended by and by, we must tarrye til we can haue done it. It shal be amended as shortely as maye be. Amonge the other there was one wyser then the rest, and he commes me to the

F.iii

By-

Bishop: Whi mi Lord, sayth he,
 doth your lordship make so great
 matter of the bell, that lacketh
 hys clapper: here is a bell, say-
 eth he, and poynted to the pul-
 pit, that hath lacked a clapper
 thys. xx. yeres. We haue a par-
 son, that setteth out of thys be-
 nefice fiftye poundes euerye
 yere, but we neuer se hym. A
 warrant yon y Bishop was an
 vnpreachyng prelate. He could
 fynde fault wyth the bel, that
 wanted a clapper, to ryng hym
 into the toune, but he could not
 fynd any fault wyth the parson
 that preached not at his bene-
 fice. Euer thys office of prea-
 chynge hath bene least regar-
 ded, it hath skante hadde the
 name of goddes seruyce. They
 must synge. *salues fides* aboute
 the

The fyrste sermon

the churche, that no man was
the better for it, but to shewe
they gaue cotes, and garment-
tes. I came once my selfe to a
place, ridyng on a iornay homie
warde from London, and I
sente word ouer nyghte into
the toun that I would preach
there in y^e morninge because it
was holy day, and me thought
it was an holys dayes worke,
The church stode in my waye,
and I toke my horse, and my
companye, and went thither,
I thoughte I shoulde haue
founde a greete companye in
the churche, and when I came
there, the churche doore was
faste locked.

I tarried there halfe an houre
and more, at last the keye was
found

founde, and one of the parishe
commes to me and sayes. Syn
thys is a busye daye wyth vs,
we can not heare you, it is Ro-
byn hoodes daye. The parishe
are gone a brode to gather for
Robyn hooode, I praye you let
them not. I was fayne there
to geue place to Robyn hooode.
I thought my rochet shoulde
haue bene regarded, though
I were not, but it woulde not
serue, it was fayne to geue place
to Robyn hoodes men.

It is no laughynge matter
my friends, it is wepyng mat-
ter, a heauy matter, a heauy
matter, vnder the pretence for
gatherynge for Robyn hooode,
a traytoure, and a thefe, to put
out a preacher, to haue hys of-
fice lesse esteemed, to prefer
Ro.

The fyrte sermon

Robyn hode before the ministracion of Gods word, and althys hath come of bnpreachynge prelates. Thys Realme hath ben il prouided for, that it hath had suche corrupte iudgementes in it, to prefer Robyn hode to goddes worde. If the Byshoppes had bene preachers, there shoulde neuer haue bene any suche thynge, but we haue a good hope of better. We haue had a good begynnynge, I beseech God to continewe it. But I tell you, it is farre wide, that the people haue suche iudgementes, the Byshoppes they coulde laughe at it. What was that to them? they would haue them contynewe in their ignorance styll, and them selues in bnpreachynge prelacye. Wel,
fit.

syttinge, syttinge . He satte
 downe and taught. The terte
 doeth tell vs that he taughte,
 but it doeth not tell vs what
 he taughte. If I were a papist
 I coulde tell what he sayed. I
 woulde in the Popes iudge-
 mente shewe what he taught.
 For the Byshop of Rome hath
 in *scrinio pectoris sui*, the true vn-
 derstandynge of Scriptures.
 Yf he cal a counsaile of colledge
 of Cardinales, he hath au-
 thortye to determyne the sup-
 per of the Lorde, as he dyd at
 the counsaile of florence.
 And Pope Nicolas, and By-
 shoppe! Langfranche shal come
 and expounde thys place, and
 saye, that oure Sauoure
 Chyste, sayed thus. Peter I

The fyrte sermon.

do meane thys by syttnge in
thy bote that thou shalte goo
to Rome, and be Byshoppe
there fife and twentie yeaers,
after myne ascension. And all
they successours shal be rulers
of þe vniuersal church after þe.
Heare woulde I place also ho-
lye water, and hollye breade,
and all vnwrytten verities, if
I were a Papiste, and that
Scripture is not to be expoun-
dyd by anye priuate interpre-
tacion, but by oure holye fa-
ther, and hys colledge of Car-
dinalles.

Thys is a greate dele a bet-
ter place then. *duc in altum*. But
what was Chyestes sermon? it
maye sone be gathered what
it was. He is alwayes like him-
selfe.

¶ Hys

Hys fyrste Sermon was. *peniten-*
tiam agite, do penance, your ly-
 vyng is naught, repente. A-
 gayne at Nazareth, whan he
 redde in the temple and prea-
 ched renuall of synnes, and
 healyng of woundyd consci-
 ences, and in the longe sermon
 in the mount, he was alwayes
 lyke hymselfe, he neuer dissen-
 ted from hymselfe. O there is
 a wyter hath a ioile text here,
 and hys name is, Dionisi-
 ous. I chaunced to mete wyth
 hys boke in my Lorde of Cam-
 terberyes librarie: he was a
 Worke of the charterhouse.
 I marvelle to find such a sen-
 tence is that authour. What
 taught Christ in thys sermon?
 Mary sayeth he, it is not wri-
 ten. And he addeth more vnto
 it

The septe sermon.

It. Euangeliste tantum scripserunt de sermonibus et miraculis christi quantum cognouerunt inspirante deo sufficere ad edificacionem ecclesie ad confirmacionem fidei, et ad salutem animarum. It is true it is not wrytten. Alhys miracles were not wrytten, so neyther were alhys sermons wrytten, yet for all that the euangelistes dyd wryte so muche as was necessary. They wrote so muche of the miracles and sermons of Christ as they knewe by godes inspiration to be sufficient for the edifyinge of the churche, the confirmacion of oure fayeth and the health of our soules. If thys be true as it is in dede, where be wrytten verities? I meruayle not at the sentence but to fynde it in suehe an author. Iesus what authority he
gy.

Of M. Latimer,

gyues to goddes worde . But
GOD woulde that such men
shoulde be wytnesse wyth the
authoritpe of his boke, wil thei
nill they.

Nowe to drawe towardes an
ende. It foloweth in the text *duc
in altum* . Here comes in the
supremitye of the Byshoppe of
Rome. Whan oure Sauoure
Christ had made an ende of hys
sermō and had fed their soules,
he prouided for theyr boddies
Fyrst he began wyth the soule.
Christs worde is the fode of it.
Nowe he goth to the body, he
hath charge of them boeth, he
gyueth fode for them boeth: we
must commit the fedying of the
body and of the soule to hym.
Well, he sayeth to Peter. *duc in
altum* . Lanche in to the depth,
pus

The fyrste sermon.

put forth thy bote farther into
the deepe of the water. Lose
youre nettes, nowe fysh. As
who shoulde saye, youre soules
are now fedde, I haue taught
you my doctrine; nowe I wyl
confirm it wyth a miracle. Lo
sp; here is *duc in altum*. Here Peter
was made a greate man saye
the Papistes, and all hys suc-
cessours after hym. And thys
is deriued of these fewe words.
Launch into the deepe. And
their argumente is thys: he
spake to Peter onelye, and he
spake to hym in the singular
number, ergo he gaue him such
a preeminence aboue the rest.
A goodly argument, I wene it
be a syllogismus. *in quem terra pontus*.
I will make a lyke argument,
Oure Sauoure Christe sayed

P. i.

to

Of M. Latimer,

to Judas, whan he was about
to betraye hym *quod facis fac citius*.
Nowe whan he spake to Peter
ther were none of his disciples
by, but James and John, but
whan he spake to Judas they
were al presēt. Wel, he sayd vn-
to him, *quod facis fac citius*. Spede
thy busines, & thou hast in thy
heade, do it. He gaue him here a
secret monicion that he knewe
what he intēded, if Judas had
had grace to haue taken it and
repented. He spake in the sin-
gular number to him, ergo he
gaue hym some p̄eminence.
By like he made him a Cardi-
nall, and it mighte ful wel be,
for they haue folowed Judas
euer syng. Here is as good
a grounde for the Coledge of
Cardinalles, as the other is
for the sup̄eritie of the Bishop
of

The fyrte sermon.

of Rome. Our Saviour Christ
(say they) spake onely to Peter
for preeminence, because he
was cheife of the Apostles, and
youcā shewe none other cause
Ergo thys is the cause why he
spake to hym in the syngular
number. I dare saye there is
neuer a whirrimā at Westmin
ster bydge but he can answer
to thys, and gyue a naturall
reason of it.

He knoweth that one man
is able to shoue the bote, but
one man was not able to caste
out the nettes, and therefore
he sayed in the plural number.
laxate retia: Loose youre nettes.
and he sayed in the syngular
number to Peter, launch out
the bote. why? because he was
able to do it.

P. ii.

But

But he spake the other in the
 plural number, because he was
 not able to conuaye the boie,
 and cast out the nettesto. One
 man coulde not do it. Thys
 woulde the whirry mansaye,
 and that wyth better reason,
 then to make such a misterie of
 it, as no mā can spye but they.
 And the cause why he spake to
 all, was to shewe that he wyl
 haue all Chyristen mē to worke
 for they lyuynge. It is he that
 sendes foode both for the body,
 and soule, but he wyl not send
 it, wythoutlaboure. He wyl
 haue all Chyristen people to la-
 boure for it, he wyl vse oure la-
 boure as a meane whereby he
 sendeth oure foode. Thys
 was a wondrous myracle
 of oure Sauoure Chyiste, and
 dyd

The spryt sermon

dydit not onely to allure them
to hys discipleshippe, but also
for our commoditie. It was a
seale, a seale, to seale, hys doc-
trine wythall. Nowe ye knowe
that suche as be keepers of sea-
les, as my Lorde Chauncelour
and suche other, what so euer
they be, they do not all wayes
seale, they haue a sealyng
tyme (.For I haue harde poore
men complaine, that thei haue
bene put off from tyme to tyme
of sealyng to another, tyll all
theyr money were spent). And
as they haue tymes to seale in,
so oure S. in oure Chyste had
hys tyme of sealyng. When
he was here in earth, wyth his
Apostles, and in the tyme of
the primitive church, Chyestes
doctrine was sufficientely sea-

Of M. Latimer.

led already wyth seales of hys
owne makynge, what shoulde
oure seales do? What nede we
to seale his seale? it is a confir-
med doctrine alyredi. O luther,
when he came into that worlde
fyrst, and disputed agaynst the
decretales, the Clementines,
Alexandrines, Extrauagan-
tines, what a do had he. But
ye wyl saye peraduenture he
was deceyued in some thyn-
ges I wil not take vpon me to
defend him in al pointes, I wil
not stand to it, & al that he wrot
was true, I thinke he woulde
not so hym selfe. For there is no
man, but he maye erre. He
came to further and further
knowledge, (but suerly he was
a good iust rumēt). Wel I say,
when he preached fyrste they
called vpo him to do myracles,

440

The sixte sermon,

thei were wrought before. And
so we nede to do no miracles. In
dede when the popish prelates
preached fyrst, thei had nede of
miracles, & the deuil wroughte
some in the preachynge of pur-
gatorie . But what kynde of
miracles these were , all Eng-
lande doeth knowe , but it wil
not knowe . A wounderfull
thinge, that the people wyl con-
tynewe in theyr blyndnes and
ignorance stil. We haue greate
vtilitie of the miracles of oure
sauour Iesus Chyste. He doth
signifye vnto vs, by this wōder-
ful worke, ꝑ he is Lord as wel
of ꝑ water as of the lād. A good
cōfort for those ꝑ be on ꝑ water,
whē thei be in any tēpest, or daū-
ger to call vpon him . The fishe
here came at his cōmaūdemēt.

P.iii.

Here

Here we maye learne that all thynges in the water are subiecte to Christe. Peter sayed.

Syr, wee haue laboured all nighte, and haue not caught one fynne, howe be it at youre word we wyl to it a fre she. By this it appereth that y^e gaine, the lucre, the reuenues that we get, must not be imputed to oure labour, we maye not say, gramercy labour: it is not oure labour, it is our sauour Christ that sendeth vs kuyng, yet muste we labour, for he that sayed to Peter labour, and he that bad the fyshers labour, biddes all menne to labour in theyr busines. There be some people that ascribe their gaynes, theyr encrease, gotten by anye facultye, to the deuil. Is there

The fyrte sermon.

ther anytrowe y^e in England
would say so? Nowe if any man
shoulde come to an other, and
say he gat hys lyuynge by the
dyuell, he would fall out wyth
hym. There is not a man in
Englande that so sayeth, yet is
there some that thyncke it. For
al^l he get it with false byng and
sellyng, wyth circumuention,
wyth vsury, impostures, mixte
wares, false waightes, decey-
uynge they^r Lordes and mai-
sters, all those, that get they^r
goodes on thys fashion, what
do they thyncke, but that the
deuil sendes them gaynes and
ryches. For they be hys (beyng
vnlawefully gotten) What is
thys to say, but that the dyuell
is authour of they^r gaynes
when they be so gotten? For
God

Of. M. Latimer.

God inhabites them. *deus non uo-*
lens iniquitatem tu es. God wyl no ini-
quitie. These folke are greatly
deceiued. Ther be some againe
impute al to their laboures &
worke.

Yea, on the hollye day, they
can not fynde in their hertes
to come to the Temple, to the
blessed cōmunion, they must be
workig at home. These are widd
againe on the other side. And
some there be y thinke, if they
worke nothinge at al, they shal
haue inough, they wil haue no
good exercise, but gape & thike
that god wil send meat into their
mouthes, and these are as far
wider: they must worke, he bad
the fishers worke. Our Sau-
our Chyist bad Peter worke, &
he that sayed so to them, sayes
the

The fyrte sermon

the same to vs, euerye man in
his arte. *benedictio dei facit diuitem.*

The blessinge of God ma-
keth a man ryche. He lettes
hys sonne thynne vpon the wyc-
ked, aswell as vpon the good,
he sendes ryches boeth to good
and bad.

But thys blessinge turnes
to them into a malediction and
a curse, it encreseth their dam-
nacion. Sayncte Paule wy-
tynge to the Thessalonians,
dyd put an order howe euerye
man shoulde worke in hys vo-
cation. *Cum essemus apud uos, hoc preci-
piebamus uobis, ut si quis nollet operari, is nec
edat.*

When I was amonge you
(sayeth he) I made thys ordi-
nauce, that whosoever wold
not

not do the worke of hys vocation, shoulde haue no meate. It were a good ordinaunce in a common weale, that euerye mā shoulde be set on worke, euery man in hys vocation. Lette hym haue no mete. Nowe he sayth furthhermore. *Audiuiimus quosdam inter uos uersantes inordinate, nihil operis facientes.* There saye, there is some amongst you, that lyues inordynatelye. What is that word inordynatelye? ydelye, gyuyng them selues to no occupation for theyr lyuyng. *Curiose agentes.* Curious men, gyuen to curiosite, to searchyng what other men do. Saynct Paule sayeth, he harde saye, he could not tell whether it were so or no. But he took occasion of hearyng saye, to sette out a good
and

The fyrst sermon.

and holsome doctrine. *his autem qui
sunt eiusmodi precipimus, et obsecramus.*

We commaund and desier you
to: the reuerēce of God, if ther
be any suche, that they wyl do
the worches of their vocacion,
and go quietly to their occupa-
tion, and so eate theyr owne
bread, ellis it is not theyr owne,
it is other mens meate. Oure
Saviour Chyst before he begā
hys preachynge, lyued of hys
occupacion, he was a carpen-
ter, and gat hys luyng wyth
greate labour.

Therefore let no manne dis-
dayne, or thinke skorne to fo-
lowe hym in a meane luyng,
a meane vocation, or a com-
mon callynge and occupacion.
For as he blessed oure nature
wyth takynge vpon hym the
shape

shape of mā, so in hys doynge he
 blessed al occupaciōs and artes.
 This is a notable exāple to sig-
 nify ꝑ he abhorres al idlenes.
 When he was a Carpenter,
 then he went, & dyd the worke
 of hys callinge, and when he
 was a preacher he dyd the wor-
 kes of that calling. He was no
 vnpreachyng prelate. The By-
 shoppe of Rome shoulde haue
 learned that at him. And these
 gayners with false artes what
 be they? They are neuer con-
 tente wyth that they haue,
 though it be neuer so muche.
 And they ꝑ are true dealers,
 are satisfied with that god sen-
 des, though it be neuer so litle
questus magnus pietas, cum animo sua sorte
contento. Godlines his grace gonie
 It is lucre inoughe, it is van-
 tage inoughe to be contēt with
 that

The fyrte sermon.

that, that God sendes. The
fayethfull can not lacke, the
unfaythfull is euer lackynge,
though he haue neuer so much
I wil nowe make an ende. *labo-*
res manuum tuarum. Let vs al labour,
Christe teacheth vs to labour,
yea the Byshop of Rome hym
selfe, he teacheth him to labour
rather then to be hedde of the
church. Let vs put our trust in
God. *labores manuum tuarum.* Caste
thy care vpon the Lord and he
wyl nourishe the and fede the.

Agayne the Prophet sayeth.

*Numquam uidi iustum derelictum nec semen
eius querens panem.*

I neuer sawe the ryght-
tuouse man for saken, nor his
seede to seke his bread. It is in
fidelypye, infidelitpe that mar-
res all to gether.

¶ el

Of. M. Latimer.

Well to my texte. *labores mandatum tuarum quia manducabis, beatus es et benectibi erit. etc.* Because thou eatest the labors of thy handes, that, & God sendes the of thy labour. Every man must labour, yea though he be a kynge yet he muste labour, for I knowe no mā hath a greater labour thē a kynge. What is his labour? To studie goddes booke; to see & there be no vnpreachynge prelates in his realme, nor bribing Judges, to see to alle states, to prouyde for the poore, to see vittailes good chere. Is not this a labour trowe ye? thus if thou doste labour, exercisynge the workes of thy vocatyon, thou eatest the meate that god sendes the, and the fruit followeth. *Beatus es.* Thou art a blessed

The sprte sermon.

sed mannein Goddes fauour,
Et bene tibi erit. And it shall go well
wyth the in this world, both in
bode & soule, for God prouides
for both. Howe walte thou pro-
uyde for thy soule? go here Ser-
mons. Howe for the boddy? la-
bour in thy vocation, and then
shall it be well wyth the, bothe
here and in the worlde to come
through the fayth and merites
of our sauour Iesus Chryst.

To whō with the father
and the holy gost, be
prays for euer and
euer, world with
oute ende.

Amen.

The ende of the. vi.

Sermon.

¶ The

The seventh

Sermon of Maister Hughe

Latimer, whiche he preached before
the Kinges Maiestie wthhin
hys Graces Palaice at
Westminster the
xix. daye of
April,



Vecūque scripta sūt, ad no-
stram doctrinam scripta
sunt. Al thynge s y
be witten, the be
witten to be our
doctrine. By oc.

casion of thys terte (most hono-
rable audiēce) I haue walked
thys Leate in the brode filde of
scripture and bled my libertie,
& intreated of such matters as
I thought, mete for this audi-
tory. I haue had a dowyth ma-
ny estates, even with the high-
est of all, I haue entreated of
the

The seventh sermon

The dutye of kynges, of the dutye of maiestrates, and Judges, of the dutye of prelates, allowing that it is good, & disallowing the contrary. I haue taught that we ar all synners, I thinke thereis none of vs al, neither precher, nor hearer but we maye be amended, and redresse oure lyues. We maye all saye, yea all the packe of vs, *prosauiumus cum patribus nostris*. We haue offended and synned w our forefathers. *In multis offendimus omnes*. Thereis none of vs al, but we haue in sondry thinges greuously offended almyghtie God. I here intreated of many fautes and rebuked manye kyndes of synnes. I intende to daye by Goddes grace, to shew you the remedy of synne. We be in the

place of repentaunce, nowe is
the tyme to cal for mercy, why-
les we be in this worlde. We be
all synners, euen the best of vs
all. Therefore it is good to here
the remedy of synne. This day
is commonlye called good Fry-
day, although eueri day ought
to be with vs good fryday, Yet
this day we are accustomed spe-
cially to haue a commemoratio
and remembraunce of the pas-
sion of our sauour Iesu Christ
This daye we haue in memory
hys bytter Passion and death,
which is the remedy of our syn.
Therefore I intende to intreat
of a pece of the story of hys pas-
sion. I am not able to intreate
of all. That I may do that the
better, and that it maye bee to
the honour of God and edifica-
tion

The seventh sermon,

tion of youre soules and myne
both, I shal desyre you to praye
ac. In this prayer, I wyll de-
syre you to remember the sou-
les departed, wyth laudes and
praise to almyghtie God, that
he woulde vouchsafe to assyste
them at the hour of their death
In so dooyng, you shalbe put
in remembraunce to praye for
your selues, that it may please
G O D to assyste and comferte
you in the agonies and paines
of death.

The place that I wyll intreat
of is in the .xxvi. Chapter, of
saynte Matthewe, Howebeit,
as I intreate of it I wyll bor-
rowe parte of Saynte Marke
and saynt Luke, for they haue
somewhat, that saynt Mathew
hath not, and especially Luke.

La.iii

The

The terte is. *Tunc cū uenisset Iesus in uillam que dicitur gethsemani.* The whē Iesus came, some haue in *uillam* some in *agrum*, some in *pre diū*, But it is all one, whē Christ came into a Graunge, into a peace of lād, into a fielde, it makes no matter, cal it what ye wyl, at what tyme he had come into an honest mans house, and ther eaten hys pascquall lambe, and instituted and celebꝛate the lordes supper, and sette furth the blessed communion, then whē this was done, he toke his way to the place, where he knewe Judas would come. It was a solitarie place and thither he wente wth hys leauen Apostles. For Judas the twelfte was aboute his busines, he was occupied aboute his marchaundise, and

The seventh sermon

and was prouydyng amōg the
byshoppes and preistes, to come
with an imbushment of Jewes
to take our sauour Iesu Chnst

And when he was come into
this feelde, or grandge, this vil
lage, or ferme place, which was
called Bethsemani, there was
a Garden sayth Luke, into the
whych he goeth, & leues. viii. of
hys disciples wout, howbeit he
appoynted thē what they shold
do. He sayth *Sedete hic, donec uadam il-
lac, et orem.* Sit you here whyles I
go yonder and pray. He told thē
that he went to pray, to monish
thē what they should do, to fall
to prayer as he dyd. He lefte thē
there, & toke no more with him
but. iii. Peter, James, and Iho
to teach vs that a solitari place
is mete for prayer. Then when
Aa. iii. he

he was come into this garden,
Cepiet expauescere. He begā to trim-
 ble, in so much he layed. *Tristis est*
animam meam usque ad mortem. My soule
 is heauye and penyue, euen
 vnto death. Thys is a notable
 place, and one of the most espe-
 ciall and chefeste of all that be
 in the storpe of the passion of
 Chyste. Here is oure remedye.
 Here we must haue in conside-
 ration, all hys doynges and
 sayynges for oure learnynge,
 for oure edification, for oure
 comfort, and consolacion.
 Firste of all he set hys thre Dis-
 ciples that he toke wyth hym
 in an order, and coulde theym
 what they shoulde do, sayinge.
Sedete hic et uigilate mecum et orate.

Sytte here, and praye that
 ye enter not into temptacion,
 but

The seventh sermon

But of that I wyl entreate af-
terwarde. Nowe when he was
in the Garden, *cepit expanse*.
He beganne to be heauye, pen-
tyue, heauye harted. I lyke
not Oregens playeinge wyth
this word *cepit*, it was a perfect
heauynes, it was suche a one
as was neuer sene the grater,
it was not onely the begynning
of a sorow. These doctours, we
haue greate cause to thanke
God for them, but yet I would
not haue the alwayes to be al-
lowed. They haue handled ma-
ny poyntes of our fayth verye
godly, & we may haue a greate
staie in the in many thinges, we
might not well lake the, but yet
I woulde not haue men to be
sworne to the, & so adiste as to
take had ouer hed whatsoeuer
they say, it

it were a great inconuenience
 so to do. Wel, let vs go forward
 He toke Peter, James & Iohn
 into thys gardē. And why dyd
 he take thē wyth hym, rather
 then other: mary those that he
 had taken before, to whom he
 had reueled in the hyl, the trā-
 scuragacion and declaracion of
 his deitye, to se y reuelacion of
 y maiestie of his godhead: now
 in the garden he reueled to the
 same y infirmity of his māhod,
 because they had tasted of the
 swete, he would thei should tast
 also of the sower. He toke these
 wyth hym at boeth tymes, for
 two or thre is inoughe to beare
 witnes. And he began to be he
 uy in hys mynd. He was great
 lye bered wythin hym selfe, he
 was sore afflicted, it was a gret
 heaumes, he had bene heaume
 ma.

The seventh sermon.

many times before, and he had suffered greate afflictions in hys soule, as for the blyndenes of the Jewes, the was like to suffer mo panges of paine in hys body. But thys pāge was greater thē any he ever suffered yea, it was a greater torment vnto hym I thynke, a greater payne thē when he was hanged on the crosse, then when the stower nayles were knocked and driven throughe hys handes and fete, then whē the sharpe crowne of thornes was thrust on hys head. Thys was the heauines and pensuenes of hys hearte, the agony of the spirit. And as the soule is more pprecious then the bodye: euen so is the paine of the soule more greuous thē the paynes of the body. Therfore ther is another
which

Of M. Latimer.

which writteth. *horror mortis grauius
or ipsa morte.* The horrour & vngodli-
nes of death is sorer the death
it selfe. This is the molte gre-
uous paine, that euer chust su-
ffered, euen this pang, that he
suffered in the gardē. It is the
most notable place one of them
in the whole storie of y^e passion,
when he sayed. *Anima mea tristis est
usque ad mortem.* My soule is hea-
uy to death. And cū cepisset expauesce-
re and whē he began to quiver,
to shake. The greuousnes of it
is declared by hys prayer y^e he
made.

pater si possibile est. etc. Father if it
be possible, away wth this cup, rid
me of it. He vnderstod by this
cup his paines of death. For he
knewe well inoughe that hys
passion was at hand, that Ju-
das was com: vpon hym with
the

The seventh sermon.

the Jewes to take him. There
was offered vnto hym nowe
the Image of death, the I-
mage, the sence, the felynge of
hell, for death and hell go both
together. I wyl entreate of
thys Image of hell, whyche is
death. Trulye no manne can
shewe it perfectlye, yet I wyl
do the best I can to make you
vnderstand y greuouse panges
that oure Sauoure Chyste
was in whē he was in the gar-
den, as mans power is not a-
ble to beare it, so no māstong
is able to expresse it. Paynters
painte death lyke a man wout
skin, & a body hauing nothing
but bones. And hel they paint
it, horrible flames of brēnīglier,
they bungell some what at it,
thei come nothing nere it. But
thys is no true payntyng.

No

No paynter can paynte hel vn-
 lesse he coulde paynte the tor-
 ment and condemnation both
 of body and soule, y^e possession &
 hauyng of all in felicitie. Thys
 is hel, this is y^e Image of death
 this is hell, such an euyl fauou-
 red face, such an vglysome coun-
 tenaunce, such an horrible by-
 sage our sauiour Christ sawe of
 death and hell in the gardayn.
 There is no pleasure in behol-
 dyng of it, but more payne the
 anye tounge can tell. Death &
 hell toke vnto them thys euyl
 fauoured face of sine, and tho-
 rough synne. This synne is so
 hyghly hated of God, that he
 doth pronounce it worthy to be
 punished wth lacke of all feli-
 citie, wth the fealyng of infeli-
 citie. Death and hell be not on-
 ly

The seventh sermon.

ly the wages, the reward, & fi-
ped of sin, but they are brought
into y^e world by sinne, *per peccatum*
mors sayth **S** Paule, throughe
synne death entered into the
world. Moyses sheweth the first
comming in of it into the world
Where as our fyrst father Adā
was set at libertie to lyue for e-
uer, yet God inhibytyng hym
from eatyng of the Aple, tould
hym, If thou meddle with this
fruite, thou & all thy posteritie
shall fal into necessitie of death
from euer lyuyng, *morte morieris*,
thou and all thy posteritie shal-
be subiect to death, here came
in death and hell. Synne was
their mother. Therefore they
must haue suche an Image as
their mother sinne would geue
them. An vglysome thing and an
hori-

Of M. Latimer,

horrible Image must it needs
be that is brought in by such a
thyng so hated of God, yea this
face of death and hell is so ter-
rible, that suche as hath rene-
wyched men had rather be hā-
ged than a byde it. As Achito-
phell that traytoure to Dauid
lyke an ambyciouse wretche
thought to haue come to high-
er promotion, and therefore
cōspired with Absolom against
hys maiester Dauid. He when
he sawe hys counsaile toke no
place, goes and hanges hym-
selfe, in contemplacion of thys
euyl fauored face of death. Ju-
das also when he came wyth
bushemenetes to take his mai-
ster Christe in be holdyng thys
horrible face hanged himselfe.

Yea the electe people of God,
the

Of M. Latimer.

the faythfull hauinge the be-
holdynge of thys face, (though
God hath alwayes preserved
them, suche a good God he is to
them that beleue in hym, that
he wyl not suffer them to be
tempted aboue that, that they
haue bene able to beare) yet
for all that, there is nothyng
that they complaine more sore
then of thys horrour of death.

Go to Job. What sayeth he?

Pereat dies in quo natus sum, suspendiū
elegit anima mea. **Woo** worth y day

that I was borne in, my soule
wolde be hanged, saying in his
panges almooste he wylte not
what. Thys was when wyth
the eye of hys conscience, and
the inwarde man he be helde
the horrour of death and hel,
not for any bodylye payne that

Bb.i.

he

Job cursed y
day of hys
death, whē he
did inwardly
behold y hor-
rour of death

The seventh sermon

he suffered, for when he hadde
byles, botches, blaynes, and
scabbes, he suffered them pa-
cientlye, he coulde saye then:
Si bona suscepi de manu Domini. &c.

Why Job
was vexed.

If we haue receyued good
thynges of God, why shoulde
we not suffer likewyse euyl? It
was not for any suche thyng,
that he was so vexed, but the
syght of thys face of death and
hel, was offered to hym so lyue-
ly that he wolde haue bene oute
of thys worlde. It was thys e-
uyl fauored face of death that
so troubled hym. Kyng David
also sayed, in contemplaciō
of thys vglye face. *Laboravi in
gemitu meo. I haue bene sore ve-
xed with sighyng & mourning.
Turbatus est a furore oculus meus.
Myne eye hath bene greatlye
troubled*

troubled in my rage. A straung
thyng, when he had to fyghte
wyth Goliath that monstros
giante, who was able to haue
eaten hym, he coulde a byde
hym, & was nothyng a frayd
and now what a worcke: what
exclamacions makes he at the
syghte of death: Jonas lyke-
wyse was bold inoughe, to byd
the schypmen cast hym into the
sea, he had not yet sene that
face and bysage, but when he
was in the Whales belly, and
had there the beholdyng of it,
what terror and distresse abode
he: Ezechias whē he sawe Se-
pacherib beseigynge hys cite
on euery syde most violentlye,
was nothyng a frayde of the
greate hoste and myghtye ar-
my that was lyke to destroye

David fea-
red not Go-
liath the mon-
stros gyant
but he feareth
death.

Jonas feared
not y sea but
he feared dea-
th.

Ezechias fea-
red not the
myght Armp
of Senache-
rib but he fea-
red death.

The seventh sermon
hymn oute of hande, yet he was
a frayed of deathe. When the
Prophet came vnto hym, and
sayd: *Dispone domini tue, morte mor-*
tifieris, et non viues.

liij. of the kyn
ges the. xx.

It stroke him so to the harte
that he fel a wepyng. O Lord
what an horroz was this: Ther
be some writers that saies that
Peter, James and Ihon, were
in thys felyng at the same
tyme and that Peter when he
sayd:

Eri a me domine quia homo peccator sum.
Did tast some part of it he was
so astonysed, he wist not what
to saye. It was not longe that
they were in thys anguysh,
some sayes longer, some shorter
but Chryst was readye to com-
forte them, and sayd to Pe-
ter.

Re

Of M. Lamer.

Me timeas, Be not afraied. A fréd
of myne tolde me of a certayne
woman, that was. xviij. yeares
to gether in it. I knewe a man
my self Bilney, litle Bilnei, that
blessed martyr of GOD, what
tyme he had bozne hys fagott,
and was come agayne to Cam-
brydge hadde suche conflyctes,
wythin hym selfe, beholdynge
thys Image of death, that
hys frendes were a frayed to
lette hym be alone, they were
fayne to be wyth hym daye
and nyght, and comforted hym
as they coulde, but no com-
fortes woulde serue. Als for the
comfortable places of scripture
to brynge theym vnto hym, it
was as though a man woulde
runne hym throughte the herte
wyth a sweate. Yet afterwarde

Little Bilney
the blessed
martyr of god
had wonder-
full cōflictes
in his mindes

Bb. iij. fol

The seventh sermon

Wyluep toke
hys death pa-
tiently.

A god leasson
for suche as
are in prysen
for y^e wordes
sake,

all thys he was reuiued, & toke
his death pacientlye, and dyed
wel against the Tirannical sea
of Rome. Wo, wil be to that by
shoppe that had the examyna-
cion of hym, if he repented not.
Here is a good lesson for you
my fryendes. If euer ye come
indaunger, induraunce, in pry-
son for godes quatrell, and hys
sake, (as he dyd for purgatozpe
matters, and put to beare a
fagot for preachynge the true
worde of God agaynste pilgre-
mage and suche lyke matters)
I wyl aduysse you fyrst & aboue
al thing to abiure al your fryen-
des, all your frindeshipe, leaue
not one vnabiured, it is they
that shall vndo you, and not
your ennemys. It was his be-
st fryendes, that brought Wyl-
uep

Of M. Latimer.

npe to it. By this it maye some-
what appere what our sauy-
our Chyiste suffered, he doeth
not dissemble it hym felfe, when Chypt was
he sayth, my soule is heauye to in Agonye.
death, he was in so sore an Ago-
ny, that there issued out of hym
as I shal entreate anone, drop-
pes of bloud, and vglome thing
suerly, whiche his fact and dede
sheweth vs, what horrible pay-
nes he was in for oure sakes.

But you wyl saye, howe can
thys be? It were possible that
I and suche other, as be greate
synners shoulde suffer suche af-
flictio. The sonne of God, what
oure Sauoure Chyiste: neuer
synned, howe can thys stande
that he shoulde be thys hande-
led: he neuer deserued it. Ma-
ry I wyl tell you how we must

An answer to
an obiection
concernyng
Chyestes af-
fliction & tor-
mentynge.

Bb.iii.

con

The seventh sermon

consider oure Sauour Christe
two wayes, one way in hys mā
hode, a nother in his Godhed.
Some places of scripture must
be referred to hys deitie, and
some to his humanitie. In hys
godhed he suffered nothyng,
but now he made hym selfe
voide of hys deity, as scripture
sayth.

Christ suffered
nothyng in
hys godhed.

Tū esset in forma dei exinaniuit seipsum.

Where as he was in the forme
of God, he emptyed hym selfe
of it, he dyd hyde it, and vled
him selfe as though he had not
had it, he woulde not helpe hym
selfe wyth hys godhede, he hum
bled him selfe with al obedience
vnto death, euen to the death of
the crosse thys was in ꝑ he was
mā, he toke vpon hym our syn
nes, our synnes, not the worcke
of synnes. I meane not so, not

How Christ
toke vpon him
our synnes.

to

Of M. Latpmer.

to do it, not to commit it, but to
purge it, to cleanse it, to beare
the stypende of it, and that
waye he was the great syn-
ner of the worlde, he bare all
the synne of the worlde on hys
backe, he woulde become det-
ter for it.

Whych way
Christ was
greate synner
of the whole
worlde.

Nowe to sustayne and suffer
the doloures of death, is not
to synne, but he came into thys
worlde, wyth hys passyon to
purge our synnes. Nowe thys
that he suffered in the Gar-
daine is on, of the bittrest peces
of al hys passyon, thys feare of
death was the byttereste payne
that euer he a bode, Deuote to syn
which he neuer did, but became
dettter for vs. All this he suffer
for vs, thys he dyd to satisfie
for our synnes. It is much like

Christes suf-
fering in the
garden was
one of the byt-
trest peces of
al his passion

as

The seventh sermon

He declares as if I oughte another mā. xx.
what Chyſt shoulde paye it
dyd for us by out of hande, or elles go to the
a similitude, dungen of ludgate, and whē I
am goynge to pryson, one of my
fryēdes shoulde come, & aske, whe
ther goeth thys mā? And after
he had harde the matter, shoulde
saye, let me aunswere for hym,
I wylbe come suertye for hym.
Yea, I wyl paye all for hym
Suche a parte played our sau-
our Chyſte wyth us. If he had
not suffered thys, I for my parte
shoulde haue suffered, accor-
dynge to the grauitie and qua-
ntitie of my synnes, damnacion.

The greater the synne is,
the greater is the punyſhement
the greater is the payne.
For the greater the synne is,
the greater is the punyſhement
in hell. He suffered for you and
me in suche a degree, as is dewe
to al p̄sines of the whole world.

It

It was as if you would imagine that one man had committed all the synnes since Adā, you may be sure he should be punished wth the same horrour of death in suche a sorte as all men in the worlde should haue suffered. I feyne & put case our sauyour Christe, had committed all the synnes of the world, all that I for my parte haue done, all that you for youre parte haue done, and that anye manne elles hath done, if he hade done all thys him self, his agony that he suffered should haue bene no greater nor greuouser, then it was.

This that he suffered in the garden was a portion I say of hys passiō & one of the bitterest partes of it. And this he suffered for

His suffering in the garden was bytter & paynfull.

our

The seventh sermon

oute synnes and not for anye synnes that he had commytted hym selfe, for al we should haue suffered euery man accordyng to his owne desertes.

Why Christ suffered suche paynes in the garden,

This he dydde of his goodnes, partelye to purge and cleanse our synnes, partelye, because he would tast, & fele our myseries, *Quo posset succurrere nobis.* that he should the rather helpe and relieue vs, and partly he suffered to geue vs example, to be haue our selues as he dyd. He dyd not suffer, to discharge vs cleane fro death, to kepe vs cleane, fro it, not to tast of it. Nay nay, you muste not take it so. We shall haue the beholding of this vgly some face euery one of vs, we shal fele it our selues. Yet our sauour Christ dyd suffer, to the entente

All men shall behold the vgly some face of death.

Of M. Patmer.

entente, to sygnifye to vs, that death is ouercomable. We shal in dede ouercome it, yf we repente, and acknowledge that our sauour Iesu Christe pacified with his panges and paynes the wrath of the father, hauynge a loue to walke in the wayes of God, yf we beleue in Iesus Christ, we shal ouercome death, I say, it shal not preuaile agaynst vs. Wherfor whensoever it chaunseth the my frende, to haue the tastynge of thys death, that thou shalte be tempted wyth thys horroz of deathe, what is to be done then? when soeuer thou felest thy soule heauy to death, make haste, and resorte to this gardaine, and with thys faith thou shalt ouercome thys terrour when it comnieth.

How we shal
ouercome
death.

What is to
be done when
the horroz of
death comes.

Oh

The seuenth sermon

Why Chryst
suffred in the
garden.

A meditation
for vs in oure
gardaynes.

Oh it was a greuous thyng,
that Chryste suffered here. Oh
the greatnes of his dolour that
he suffered in the gardē, partlye
to make amēdes for our sinnes,
and partly to delyuer vs from
deathe, not so, that we shoulde
not dye bodylye, but that thys
death should be away to a bet-
ter lyfe, and to destroye and o-
uercome hell. Oure Sauoure
Chryst had a gardayne, but he
had littel pleasure in it. You ha-
ue many goodly gardaynes, I
wold you wold in the myddes
of theym cōsyder what agonye
our saoure Chryst suffred in
hys gardayne. A goodly medi-
tation to haue in your gar-
daines. It shal occasyon you to
delight no farther in vanities,
but to remēbze what he suffred
for

Of M. Latimer.

for you. It maye drawe you
from synne: It is a good monu-
mente, a good sygne, a good
monycyon to consyder howe he
be hanged him selfe in this gar-
den.

Well he sayeth to hys Dis-
cyples. Sytte here and praye
wyth me. He wente a lytle
way of, as it were a stones cast
from them, and falles to hys
prayer, and saieth: *Pater si possibile
est transeat a me calix iste.*

Father if it be possyble. A-
waye wyth thys bytter cuppe
thys outragious payne. Yet
after he correctes him selfe, and
sayes: *Veruntamen non sicut ego volo
sed sicut tu vis.*

Not my wyll but thy wyll
be done O father. Here is a
good

The seventh sermon

Euery daie
day should be
good fryday
to a Chyſten
man.

good medytacyon for Chyſten
menne, at all tymes, and not
onelye vpon good fryday, lette
good fryday be euerye day to a
Chyſtian manne to knowe, to
vſe hys paſſyon to that ende
and purpoſe, not to reade the
ſtoꝛye, but to take the fruyte
of it.

i. Samu. xxxi

ii. Samu. xii

Some menne if they hadde
bene in thys agonye, woulde
haue rûne them ſelues through
with theyꝝ ſweardes as Saule
dyd, ſome woulde haue hang-
ged them ſelues, as Achito-
phell dyd.

Lette vs not folowe theſe
menne, they be no examples
for vs, but lette vs folowe
Chyſte, whyche in hys agonye
ce-

Of M. Patmer.

resorted to hys father wyth hys
praier. This must be our patro-
ne to worke by. Here I might di-
late the matter as touchynge
prayinge to Sayntes, here we
maye learne not to praye to
Sayntes. Christe byddes vs.

We muste
pray to God
& not to sayn-
tes.

Ora patrem qui est in celis.

Praye to thy father that is in
heauen, to the creator, and not
to any creature. And therfore
awaye wyth these auowryes.
Let god alone be oure auowry,
what haue we to do to runne hi-
ther or thither, but onely to the
father of heauen. I wyl not ta-
rre to speake of thys matter.

Our Sauour Christe set hys
disciples in an orde and com-
maunded theym to watch, and
praye, sayinge: *Vigilate et orate.*

Watch and praye. Wherto

Eccl.

Should

Why the disciples were commanded to pray.

Shoulde they watche and pray? he sayeth by and by: Ne intretis in tentationem. That ye enter not into temptation. He byddes them not, praye that they be not tempted, for that is as muche to say, as to pray that we shoulde be out of this world. Ther is no man in this worlde wythout temptation. In the tyme of prosperite we are tempted to wantonnes, pleasures, and all lyghtnes, in tyme of aduersyte to displaye in goddes goodnes. Temptacion neuer ceasses.

A difference betwene being tempted and entryng into temptation.

Ther is a difference betwene being tempted and entryng into temptation. He byddes therfore not to praye that they be not tempted, but that they enter not into temptation. To be tempted is no euill thyng.

For

Of M. Latimer.

For what is it: no more then
when the flesh, the diuell and
the worlde doeth solycyte and
moue vs agaynst God.

To geue place to these sug-
gestions, and to yelde oure
selues, and suffer vs to be ouer-
come of theym, thys is to en-
ter into temptacyon. Our sau-
oure Chryste knewe that they
shoulde be greuously tempted
and therfore he gaue them war-
nyng, that they shoulde not
geue place to temptacyon, nor
dyspayre at hys death. And yf
they chaunched to forsake hym,
or to runne away, in case they
tripped or swarued, yet to come
agayne.

To entre into
temptacion

The apostles
were warned
of thes tempta-
cion.

But oure Sauour Chryste
dvd not onely commaunde hys
discyples to praye, but fell
Cc.ii. Downe

The seventh sermon

Chyſt dyd
praye in hys
agonye.

Downe vpon hys knees flat vpon
the grounde & prayed hym
ſelfe, ſayinge: *Water ſi fieri poteſt
tranſeat a me calix iſte.* Father, Del-
uer me of this pange and payne
that I am in, thys outrageous
payne. This word, father, came
even from the bowels of hys
harte, when he made hys mone,
as who ſhoulde ſaye, father tyd
me, I am in ſuche payne that
I can be in no greater: Thou
art my father, I am thy ſonne
Can the father forſake his ſone
in ſuche anguiſhe. Thus he
made hys mone. Father take a
waye this horrout of deathe fro
me, tyd me of thys payne, ſuffer
me not to be takē whā Judas
comes, ſuffer me not to be han-
ged on the croſſe, ſuffer not my
hādes to be perced with nayles
no?

nor my hatte wyth the sharpe
 speare. A wonderfull thyng,
 that he shoulde so oft tel his dis-
 ciples of it before, and now
 when he cometh to the poynte,
 to desyre to be rydde of it, as
 though he he woulde haue bene
 disobedient to the wyl of his fa-
 ther. Before he sayed, he came to
 suffer, and now he sayes, a waye
 wyth this cuppe. Who woulde
 haue thoughte that euer this
 geare shoulde haue come oute of
 Christes mouthe? What a case
 is this? What shuld a man say?
 You muste vnderstand, that
 Christ tooke vpon hym our in-
 firmities, of the whych this
 was one to be sorpe at deathe.
 Amonge the styppendes of
 synne this was on to trumble
 at the crosse, this is a puny-
 shment

The seventh sermon
ment for oure synne.

It goeth otherwayes wyth
vs, the wyth Christe, yf we were
in lyke case, and in like agony.
almost we woulde curse God, or
rather wyshe that there were
no God. Thys that he sayed,
was not of that sorte, it was re-
ferryng the matter to the wyll
of hys father, but we seke by al
meanes be it righte, be it wrong
of oure owne nature to be ryd
out of payne, he desyred it con-
ditionally, as it myghte stande,
wyth hys fathers wyll, addyng
a Veruntamen to it.

So his request was to shewe
the infyrmytye of man, here is
now an example what we shal
do, when we are in lyke case.

An example
for vs when
we are tēpted

He neuer deserued it, we
haue. He had a Veruntamen, a not
wyth

Of M. Catpmer.

Wythstandynge , let vs haue
so to, we muste haue a neuerthe-
les , thy wyl be done and not
myne.

Geue me grace to be con-
tente to submitte my wyl vnto
thyne . Hys facte teacheth vs
what to do . Thys is our surge-
ye , our physyke , when we be
in Agonye , And reken vpon it
frendes , we shal come to it , we
shal feele it, at one tyme or an
other.

When we are
in Agonye
what phisick
we shuld vse.

What does he nowe : what
came to passe nowe , when he
had harde no voyce: hys father
was dormie.

He resortes to hys frendes , se-
king some cōfort at theyr handes
seyinge he hade none at hys fa-
thers hande , he comes to hys
disciples . and fyndes them a

Cc.iiii.

Acpe

The seventh sermon

ſeepe, he ſpake vnto Peter, & ſaid.
Al Peter arte thou a ſeepe, Peter before had bragged ſtoutly, as thought he woulde haue killed, God haue mercede vpon his ſoule. And nowe when he ſhoulde haue comforted Chriſt, he was a ſeepe, not once buſſe, nor baſſe to him, not a word, he was fayne to ſaye to his diſciples: *Vigilate et orate*, Watche & pray, the ſpirit is ready, but the fleſhe is weake, he had neuer a worde of them agayne. They myght at the leſte haue ſayed. Oh Syr remember your ſelfe, are not you Chryſte came not you into this world, to redeme ſynne, be a good cheare, be a good comfort, this ſorrow wil not healepe you, comforte your ſelfe by your owne preachynge,
you

Of M. Latimer.

you haue sayed: *oportet filium hominis pati.* You haue not deserued any thing, it is not your salute. In dede yf they had done thys wyth hym, they had played a frendlye parte wyth hym, but they gaue hym not so muche as one comfortable worde. We runne to our frendes in our dyssresses & Agonys, as though we had al our truste and confidence in theym, he dyd not so, he resorted to them, but trusted not in theym, we wyll runne to our frendes and come no more to God, he returned agayn.

What shall we not resort to our frendes in tyme of nede: and trowe ye we shal not fynde them a slepe: yea I warrante you, and when we nede theyr helpe most, we shal not haue it.

But

The seventh sermon

But what shal we do, when we
shall fynde lacke in theym: we
wyl crye out vpon theym, bp=
brayde them, chyde, braule, fu=
me, chaufe & backbite them.
But Chryst dyd not so, he excu=
sed hys frendes, sayinge:

*Vigilate et orate spiritus quidē prōptus
est, caro autem infirma.* Oh (quouth
he) watch and pray, I se wel the
spirite is ready, but the fleshe
is weake. What meaneth this?
suertelpe it is a comfortable
place. For as longe as we lyue
in thys worlde, when we be at
the best, we haue no more but.
*Promptitudinem spiritus cura infirmi-
tate carnis.* The redynesse of the
spirite with the infirmite of the
flesch. The verbe Sayntes of
God sayed: *Velle adest mihi,* My
wyl is good, but I am not able
to

Of M. Latimer.

to perforce it, I haue bene with
some, and sayne they woulde,
sayne they woulde, there was
redines of spirite, but it woulde
not be. It greued the that they
coude not take thynges, as
they should do.

The fleshe resisteth the
worke of the holy Gost in oure
hertes, and lettes it, lettes it.
We haue to praye euer to God

How the fleshe
resistis.

m. l. wisheth
prayer to be
bled.

O prayer, praier, that it myght
be vled in thys Realme as it
oughte to be of all inenne, and
specyallye of Magystrates, of
Counsaylers, of greate Ru-
lers, to praye, to praye, that
it woulde please God to putte
Godly policies in their hertes.
Call for asystaunce. I haue
heard say, whē that good quene
that is gon had ordeined in her
house

The seventh sermon

The admiral house, dayly prayer both before
 Was a con- none, and after none, the admy-
 temprar of ral gettes hym out of the waye,
 cōmun praier lyke a moule diggynge in the
 earth. He shalbe Lottes wyfe to
 me as long as I lyue. He was a
 couctous manne, an horrible co
 uestous manne, I wolde there
 were no mo in Englād. He was
 an ambitious man. I woulde
 there were no mo in Englande.
 He was a sedicious man, a con-
 temnar of commune prayer, I
 would there were no mo in En-
 glād, he is gone, I wold he had
 left none behind him: Remēber
 you my lordes, that you pray in
 your houses to the better mortifi-
 cation of your fleshe. Remem-
 ber god must be honored, I wyl
 you to praye that God wyl con-
 tinew his spirit in you. I do not
 put

He wylleth
 yē to pray.

Of M. Latpmer.

put you in comfort, that yf ye
haue once the spirit, ye cannot
lose it, Ther be new spirits start
vp now of late, that saye, after
we haue receyued the spiryt, we
cannot synne. I wyl make but
one argument. Saynt Paule
had broughte the Galathyans
to the possessyon of the fayth, &
left theym in that state, they
had receiued the spirit once, but
they synned agayne, as he testi-
fied of theym him selfe. He say-
eth: Currebatis bene. Ye were once
in a ryght state, and agayne.
Receperitis spiritum ex operibus legis, an
ex iusticia fidei? Once they had the
spirit by faith, but false Prophe-
tes came (when he was gone fro
the) & they plucked them cleane
away fro al that Paul had pla-
nted the in, & the saied Paul vnto
them:

New spiritites
lately start
up.

The seventh sermon

the: **D** stulti Galathe quis vos fascina-
uit: yf this be true, we may lose o
spyrte, & we haue once possessed.
It is a fond thyng, I wyl not
tarry in it. But now to the pas-
sion again. Christ had ben with
hys father, & felt no healpe, he
had bene wth hys frendes, & had
no cōfort, he had prayed twyse,
and was not herd, what dyd he
now: dyd he geue prayer ouer:
no, he goeth agayne to hys fa-
ther, & sayeth thesame agayne,
father if it be possyble awaye wth
this cup, here is an example for
vs although we be not herd at
the first time, shal we geue ouer
our praier: nay we must to it a-
gayne, we must be importune
vpon god, we must be instant in
prayer. He prayed thysse & was
not herd, let vs siners pray thre
score

Christ contp
aued in praier

Of M. Patpiner.

Soze tymes, folkes are very dul
now adaies in praier, to come to
sermōs, to resorte to cōmō prai-
er. You houskepers, and espe-
cially great men geue example
of prayer in your houses. Well
dyd hys father looke vpon him
thys secōd tyme: no, he went to
hys frendes agayne thynkyng
to finde some cōfort t'her, but he
findes thē a slepe again more de-
per a slepe thē euer they were.
Their eyes were heauy w slepe
Ther was no cōfort at all, they
wyst not what to say to hym. A
wonderfull thing, how he was
tost frō post to piller, one whyle
to hys father, & was destytute
at hys hand, another whyle to
hys frendes, & founde no cōfort
at thē, hys father gaue him lo-
king on, & suffered him to bite vpo
the

Houskepers
& great men
must geue ex-
ample of
prayer.

The seventh sermon

the brydle a whyle. Almyghtye
God behelde thys battayle that
he myghte enioye that honoure
and gloze, that in hys name al
knees shuld bow, *Telestium, Terre-*
strum, et infernozū, in heauē, carth,
and hel. Thys that the father
wolde not here hys owne sonne,
was an other punyschement
due to our synne. Whē we crie
vnto hym, he wyl not here vs.
The Prophet Jeremy sayeth.
Clamabūt ad me, et ego nō exaudī eos.
These be. Jeremys wordes,
here he threateneth to punyshe
syn wyth not hearyng theyr pra
yers, The prophet saythe. They
haue not had the feare of God
befoze theyr eyes, nor haue not
regarded disciplyne and correc
tion. I neuer sawe surely so lyt
tel discipline as is now a daies

¶ en

God puny
shes syn in
not hearyng
of our praiers

The seventh sermon

Men wil be maysters, they wyl be maysters, and no Disciples. Alas where is thys disciplyne nowe in England. The people regarde no discipline, they be wout al order. Wher thei shuld geue place, they wyl not stur one inch, yea, wher magistrates shold determyne matters, they wyl breake into the place, before they come, and at thei commynge not moue a whitte for them. Is this discipline? Is thys good order? If a man say any thyng vnto them, they regarde it not. They that be called to aunswere wyl not aunswere directlye, but shoffe the matter ouer. Wen the more thei knowe, the worse they be, it is truely sayed.

Sciencia inflat, knowledge ma-

dd.i.

heth

keth vs proude and causeth vs
 to forget all, and set a waye dis-
 cipline. Suerlye, in Poperye
 they had a reuerence, but now
 we haue none at all, I neuer
 sawe the lyke. Thys same lacke
 of the feare of God, and disci-
 pline in vs, was one of the cau-
 ses that the father woulde not
 heare hys sonne. Thys payne
 suffered our sauoure Chyst for
 vs, who neuer deserued it. Oh
 what it was, that he suffered in
 thys gardeyn, til Judas came.
 The doloures, the terroures,
 the sorrowes that he suffered,
 be vnspeakeble. He suffered it,
 partelye, to make amendes for
 oure synnes, and partelye, to
 geue vs example, what wee
 shoulde do in lyke case.

What

The seventh sermon

What comes of thys gere in the ende? Wel, nowe he prayeth agayne, he resorteth to his father agayne. *Angore correptus, prolixius orabat.* He was in soer paines, in more anguise, then euer he was, and therefore he prayeth longer, more ardentely, more faruentely, more vehementely, then euer he did before.

Oh Lorde, what a wonderfull thyng is thys, thys horroure of death is worse then death it selfe, more vglome, more bytter then anye bodylye death. He prayeth nowe the thyrde tyme. He dyd it so instantly, so feruently, that it brought out a bloudy sweate, & suche plentye that it dropped downe euen to the grounde.

Dd.ii. Ther

There issued out of hyg precious
 bodye droppes of bloude.
 What a paine was he in, when
 these bloudy droppes fell so abu-
 dantlye from hym. Yet for all
 that, how vnthankfull do we
 shewe oure selues toward hym
 that dyed only for oure sakes,
 and for the remedy of oure syn-
 nes. Oh what blasphemye do
 we commit daye by daye, what
 litle regard haue we to his ble-
 ssed passion thus to swear by
 goddes bloude, by Christes pa-
 ssion. We haue nothyng in no
 pastime, but gods bloude, gods
 woundes. We continually blas-
 pheme his passion in haukyng
 hunting, dicing, and cardinge.
 Who would thynke he shoulde
 haue suche enemyes amonge
 those that professe hyg name.

What

The seventh sermon

What became of hys blud that
fell downe trowe ye? was the
bloude of Hales of it (womowthe
it. What a do was it to bynge
thys out of the kynges heade,
thys greate abhominacion of
the bloud of hales could not be
taken a great whyle out of his
mynde . You that be of the
court, and especially ye sworne
chapleynes be ware of a lesson
that a greate mā taught me at
my fyrst comming to the courte
he tolde me for good wyll, he
thought it well. He saie vnto
me. You must beware howe so
euer ye do that ye contrari not
the Kyng, let hym haue hys
sayinges, follow hym, go wyth
hym. Mary out vpon thys coun-
sayle, shall I saie, as he sayes.
Saye your conscience, oz els

Ed.iii.

what

Of M. Latimer.

what a woyme shal ye fele gna-
winge, what a remorse of conf-
cience shal ye haue, when ye re-
membze howe ye haue slacked
your dutye. It is a good wyse
verse. *Gutta cauat lapidem, non ui. sed sepe
cadendo.* The droppe of raine ma-
keth a hole in the stone, not by
violence, but by ofte fallynge.
Lykewyse a Prynce muste be
turned not violentlye, but he
must be wonne by a lytle & a ly-
tle. He muste haue hys dutye
tolde hym, but it muste be done
wyth hūblenes, wyth request
of pardon, or els it were a dan-
gerous thynge.

Unpreacheynge Prelates
haue bene the cause, that the
bloud of Hales did so lōg blynd
the Kyng. No worthe that
suche anathomynable thynge,
Quid

shuld be in a Christen realme,
but thankes be to God it was
partly redressed in the Kynges
dayes that dead is, and much
more nowe. God graunte good
wil, and power to go forwarde,
yf ther be any suche abhomy-
nacion behinde, that it may vt-
terly be rooted vp.

O how happy are we, that it
hath pleased almyghty God to
bouché safe, that his sone shuld
sweate bloud for the redeming
of oure synnes, and agayne
howe vnhappye are we yf we
wyl not take it thankeful-
lye, but that was redeemed so
paynfulllye. Alas what harde
hartes haue we. Oure Sa-
uiour Christ neuer synned, and
yet sweate he bloud for our syn-
nes, we wyl not once matter

Ed.iii. our

Of M. Latimer.

oure eyes wyth a fewe teares.
What an horrible thing is synne: that no other thyng wold remedy and paye the ransom for it, but only the bloud of our Sauoure Chyste. There was nothyng to pacify the fathers wrath agaynst man, but suche an Agonye as he suffered. All the passion of all the martyrs that euer, were al the sacryfices of Patriarkes that euer were, al the good workes that euer were done, were not able to remedy oure synne, to make satisfaction for oure synnes, nor anye thyng besydes, but thys extreme passion and bludsheddynge of our most merciful Sauoure Chyst.

But to drawe towarde an ende, what became of thys the folde

The seventh sermon.

fold prayer at y^e length, it pleased God to here his sonnes prayer, and sent hym an angell to corroborate, to strengthen, to comfort hym.

Christ nede no angels helpe, if he had lyked to ease him selfe wyth hys deitpe. He was the sonne of God, what then? forso much as he was man he receyued comforte at the Angels hande, as it accordes to our infirmitie. Hys obedience, his continuance, and sufferynge, so pleased the father of heauen, that for his sonnes sake, be he neuer so greate a synner, leaueynge hys synne, and repentynge for the same, he wyll owe hym suche fauoure, as though he had neuer commyted any synne.

The

The father of heauen wyl
 not suffer him to be tempted w
 thys greate horrour, of deathe
 and hel to the vttermoste, and
 aboue that he is able to beare.
 Looke for it my frendes, by him
 and through him ye shal be able
 to ouercome it, let vs do as our
 Sauoure Christe dyd, and we
 shal haue helpe from aboue, we
 shal haue aungels helpe, yf we
 trust in hym, heauē and earth
 shal geue vp, rather then we
 shal lacke helpe, He saith he is.
Adiutor in necessitatibus. an helper in
 tyme of nede. Whē the aungell
 had comforted hym, and when
 thys horrour of deathe was
 gone, he was so strong, that he
 offered himselfe to Judas, and
 sayed. I am he. To make an
 ende, I praye you take paines.
 it is

The seventh sermon.

It is a daye of penance (as we
bse to sai) geue me leue to make
you wepethys daye. The Je-
wes had hym to Cayphas and
Annas, and there they whipt
hym, and bet hym, they sette a
crowne of sharpe thorne vpon
hys head, and nayled hym to a
tree, yet althys was not so byt-
ter, as thys horroure of death,
and thys Agony, that he suffe-
red in the gardayne, in suche a
degree as is dewe to al the syn-
nes of the worlde, and not to
one mannes synne.

Well, thys passion is our re-
medye, it is the satisfiactyon for
oure synnes. Hys soule descen-
ded to hell for a tyme. Here is
muche a do, these newe vpsar-
tyngespirites, say Christ neuer
des-

Of. M. Latimer.

descended into hel, neyther bo-
dy nor soule. In come they wil
aske, was he ther, what did he
there? what if we cannot tell
what he dyd there? The Crede
goeth no further, but sayeth,
he descended thither, what is,
that to vs if we cannot tell se-
ynge we were taughte no fur-
ther. Paule was taken by in-
to the thirde heauen, as he lyke-
wyle what he sawe when he
was caried thither, you shall
not fynde in scripture what he
sawe or what he dyd there, shal
we not therfore beleue that he
was there.

These arrogant spirites, spi-
rites of bayne gloze: because
they knowe not by any expresse
scripture, the order of his doyn-
ge in hel, they wil not beleue
that

The seventh sermon.

that euer he descēded into hell.
In dede thys article hathe not
so full scripture, so many places
and testmonyes of scriptures
as other haue, yet it hathe y-
nough, it hath. ii. or. iii. textes,
¶ if it had but one, one terte of
scripture, is of as good and law
full authorytē as a. ¶. and of
as certayne truth. It is not to
be wayed by the multitude of
textes. I beleue as certaynely
and verely that thys Realme
of Englande hath as good au-
thorytē to here Goodes word,
as any nation in al the worlde,
it maye be gathered by. ii. text-
es one of the ym is thys.

*Ite in uniuersum mundum, et predicate euan-
gelium omni creature.*

Go into the whole world, and
preach

Of, M. Latimer.

preache the Gospel to all creatures. And agayne. *deus uult omnes homines saluos fieri*. God wyl haue al men to be saued, he exceptes not the Englishemen here, nor yet expressely nameth theym, and yet I am as sure, that thys Realme of Englande, by this gatherynge, is allowed to here Goddes word, as though Chyste hadde sayed a thousand tymes, Go preache to Englishmen, I wyl that Englishemen be saued. Because thys article of hys descendyng into hell, can not be gathered so directlye, so necessarye, so formallye they doubtterlye denye it. Thys article hath Scriptures two or thre. Inoughe for quiet myndes, as for curiouse braynes nothyng can contente them.

Thys

The seventh sermon.

This is the dyuels sterryng by
of suche sprites of sedicion, is an
evidente argumente, that the
light is come forth, for his word
is a brode, when the dyuel rus-
sheth, whē he roseth, when he
styrreth by suche busie sprites,
to sclaunder it. My entent is
not to entreate of thys matter
at thys tyme. I trust the peo-
ple wyl not be carped awaye
wyth these newe arrogāt spiri-
tes, I dout not, but good prea-
chers wyl labour agaynst thē.
But now I wyl saye a worde,
and herin I protest fynde of al,
not arrogantly to determyne,
and defyne it, I wyl contende
wyth no man for it, I wyl not
haue it be preiudice to any bo-
dy, but I offer it vnto you to
consydre and waye it.

Ther

There be some greate clarkes
 that take my parte, and I per-
 ceue not what euill can come
 of it, in saying, Your Sauour
 Christe dyd not onely, in soule
 descende into hell, but also that
 he suffered in helliche paynes
 as the damned spirites dyd suf-
 fer there. Sure, I beleue be-
 lieue for my parte, that he suffe-
 red the paynes of hell propor-
 tionably, as it correspondes and
 answers to the whole synne
 of the worlde. He would not su-
 ffer onelye bodelye in the gar-
 dayne and vpon the crosse, but
 also in hys soule, when it was
 from the bodye, whiche was a
 payne deuote for oure synne.

Some wytt so, and I can
 beleue it that he suffered in the
 very place, I can not tell what

The seventh sermon

It is callit what ye wil, euen in
the skaldinge house, in the vg
somnes of the place, in the pre-
sence of the place, suche payne
as our capacite cānot attayne
vnto, it is some what declared
vnto vs, when we bitter it by
these effectes, by fyre, by gna-
thyng of teth, by the worme
that gnaweth on the consciēce
What so euer the payne is, it
is a greate payne that he suffe-
red for vs. I se no inconueni-
ence to saye, that Chyste suffe-
red in soule in hell.

I singularly commende the
exceadyng greate charitie of
Christ that for our sakes wold
suffer in hell in his soule. It ser-
ches oute the vnspeskable ha-
tred that God hathe to sygne.
I perceyue not that it doth de-

Eccl.

rogate

De. M. Latimer.

rogate any thing fro y dignitie
of Chyestes death, as in y gar-
dayne, when he suffered, it de ro-
gates not, if fro y he suffered on
the crosse. Scripture speaketh
on this fassion. *qui credit in me, ha-*
bet vitam eternam. He that beleueth
in me, hath lyfe euerlastyng.
Here he setteth furth sayth, as
the cause of our iustificacion, in
other places as high comenda-
cion is geuen to workes, and yet
are the workes anye deroga-
cion from that dignitie, sayth.
No. And agayne scripture say-
eth. *Traditus est propter peccata nostra et*
exuscitatus propter iustificationem etc.

It attribute th here oure
iustification, to his resurection,
and doeth thys derogate anye
thyng from his death: not a
whit. It is whole Chast. What
wyth

The seventh sermon

wyth his natiuite, what with
his circumcision, what wyth
hys incarnation, and the whole
processe of hys lyfe, wyth hys
preachyng, what wyth hys as-
cendynge, descendynge, what
wyth his death, it is all Chyste
that worketh oure saluacion.

He sitteth on the ryghthande
of the father, and all for vs. All
this is the worke of oure salua-
tion. I woulde be as loeth, to
derogate any thing from Chri-
stes, death as the best of you al.
How vnestimably are we bound
to hym: what thanks oughte
we to geue hym for it? We
muste haue thys continuallye
in remembraunce. *propter te morti
morti tradimur tota die.* For the, we
are in dyngge continuallye.

Ce. ii.

The

Of. M. Latimer.

The life of a Chyſten mā is no
thyng but a readines to dye,
and a remembraunce of death,
If thys that I haue ſpoken of
Chyſtes ſufferynge in the gar-
dayne, and in hell, derogate a-
ny thinge from Chyſtes death
and paſſion, awaye wyth it, be-
leue me not in this, if it do not,
it commendes and ſettes furth
very wel vnto vs, the perfecti-
on of the ſatiſfaction that Chyſt
made for vs, and the wooke of
a redemption, not onely before
wytnes in thys worlde, but in
hele in that vgly ſome place, wher
to whether he ſuffered, or wa-
ſtled w the ſpirites, or cōforted
Abraham, Iſaac, & Iacob. I wyl
not deſier to knowe, if ye lyke
not that which I haue ſpoken
of hys ſufferynge, let it go, I
wyl

The seventh sermon,
wyl not strue init. I wil be pre-
iudice to no body, weye it as ye
list. I do but offer it you to con-
sider. It is like his soule did som-
what, the threedayes that hys
body lay in the graue. To saye
he suffered in hell for vs dero-
gats nothing fro his death, for
althinges that Christ did before
his suffering on the crosse, and
after do worke oure saluacion,
if he had not bene incarnat, he
had not dyed, he was benefici-
al to vs with althinges he did.
Christe people shoulde haue his
sufferinge for them in remem-
braunce, let your gardains mo-
nische you, your plasaunt gar-
daynes what Christ suffred for
you in the Gardayne, and
what commoditie you haue by
hys sufferynge.

Of M. Latimer.

It is hys wyl ye shoulde so do,
he woulde be hadde in remem-
braunce. Myrt youre pleasur
with the remembraunce of his
bitter passion. The whole passi-
on is satisfiacion for oure syn-
nes, and not the bare death, cō-
sidering it so nakedly by it selfe.
The maner of spekyng of scrip-
ture is to be considered. It at-
tributeth oure saluacion, nowe
to one thyng, nowe to a no-
ther that Chyste dyd, wherein
dede it pertayned to all. Oure
Sauoure Chyste hath lefte
behynd hym, a remembraunce
of hys passion, the blessed com-
munion, the celebration of the
Lordes supper, a lacke it hath
bene longe abused, as the sacri-
fices were before, in the oulde
law. The Patriarkes bled sacri-
fice

The seventh sermon,
fice, in the fayeth of the seade
of the woman, whyche shoulde
breake the serpent's hed. The
Patriarkes sacrificed on hope,
and after warde the worke
was esteemed.

There comes other after,
and they cōsider not the fayth
of Abraham, and the Patriar-
kes, but do theyr sacrifice ac-
cordinge to theyr owne ima-
ginacion, euen so came it to
passe wyth oure blessed com-
munion.

In the primatyue churche,
in plages, when theyr fryen-
des were deade, they vled to
come together to the holy com-
munion. What? to remedye
them that were deade? No, not
a strawe. It was not instituted
for no suche purpose.

Ec. iiii.

But

But then they would call to remembrance goddes goodnes, and his passion that he suffered for vs, wherein they comforted much theyr fayth. Other came after warde and settes vp all these kyndes of massynge, all these kyndes of iniquite. What an abhominacion is it? the foulest that euer was to attribute to mans worke oure saluacion. God be thanked that we haue thys blessed cōmunion set forth so nowe, tha we maye comfort, encrease, and fortify our fayth at that blessed celebration. If he be gyltye of the bodye of Christ, that takes it vnworthely, he fetcheth greates comforte at it, that eate it worthely, He doothe eate it worthelye, that dooth it in fayeth. In fayeth?

iii

The seventh sermon

in what sayeth? Not long ago
a great man, sayed in an audi-
ence, they'vabe much of faith,
I wyl go lye wyth my whore
almyghte, and haue as good a
fayth, as the best of them al. I
thynke he neuer knewe other,
but the whore mongers fayth.
It is no suche fayth that wyl
serue. It is no bybynge Iud-
ges, or iustices fayth, no rētre-
fers sayeth, no hoze mongers
fayth, no lease mongers fayth,
no seller of benefices fayth, but
the fayth in the passion of oure
Sauoure Christ, we must be-
leue that our Sauoure Christ
hath taken vs & gayne to hys
faoure, that he hath deliuered
vs hys owne bodye and bloude
to plead with the dyuel, and by
merite of hys onwe passion, of
hys

Of M. Latimer.

his own mere liberalitie. This
is the fayth I tel you, that we
must come to the cōmunion w,
and not the whozmōgers faith.
Loke where remission of sinis,
ther is acknowledging of sin al
so. Fayth is a noble duchess, she
hath euer her gētleman vsher
going befoze her, the confessing
of sinnes, she hath a trayne af-
ter her, the frutes of good wor-
kes, the walking in the comaū
dementes of god. He y beleueth,
wyl no be idle, he wyl walke,
he wil do his busines, haue euer
the gentelman vsher with you.
So if ye wil trye fayth, remē-
ber this rule, consider whether
the trayne be waytinge vpon
her. If you haue another
fayth then this, a whozemon-
kersiayth, you are lyke to go y

Scal

The seventh sermon

Scalding house, and ther you
shal haue two dishes, wepyng
and gnashinge of teth, muche
good do it you, you se your fare
If ye wil beleue and acknowe-
ledge your synnes, you shall
come to y^e blessed cōmuniō-
of the bitter passion o^r

Christ, worthily, &
so attayne

to euer-

lastyng lyfe, to

the whiche the

father of hea-

uen bringe

you and

me

A.M.C.R.

A.I.R.I.S.

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**✠ Cum gracia et privilegio
p^r imprimendum solum.**



